COMPLETE

LATIN GRAMMAR

FOR LEARNERS,

BY

J. W. DONALDSON, D.D.

By the same Author :

EXERCISES

ADAPTED TO

THE COMPLETE LATIN GRAMMAR.

Preparing for Publication.

A COMPLETE

LATIN GRAMMAR,

FOR

THE USE OF LEARNERS,

BY

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Κρεῖττον γάρ του σμικρὸν εὖ ἢ πολὺ μὴ ἱκανῶς περᾶναι.

PLATO.

TO THE RIGHT HONOURABLE AND RIGHT REVEREND

CHARLES JAMES BLOMFIELD, D.D.,

LORD BISHOP OF LONDON,

THIS WORK,

DESIGNED TO ASSIST

THE LATIN LEARNING OF BURY SCHOOL,

WHICH HE HAS BEEN PLEASED TO STIMULATE BY

THE FOUNDATION OF A MUNIFICENT PRIZE,

IS MOST RESPECTFULLY DEDICATED.

PREFACE.

SOME years ago I hasarded the remark that Latin scholarship was not flourishing in England*. It is with a full conviction of the continued truthfulness of this statement of opinion that I find myself obliged to undertake the compilation of a new Latin Grammar. For although the last ten years have been more prolific than any previous time in elementary treatises on the Latin Language, I am still unable to find a book, which I can, with perfect confidence and satisfaction, place in the hands of my younger pupils. Undoubtedly many of these recently published Grammars contain much that is valuable and scholarlike, and of course there is much which must be common to all books of the kind. But I am not acquainted with any Latin Grammar, whether old or new, which does not exhibit a faulty arrangement of the materials, and which is not deformed, more or less, by grave mistakes, both of principle and of detail. Besides this, every introduction to the study of Latin, which has fallen in my way, errs either in excess or defect— either contains what is superfluous or omits what is indispensable to the young learner.

* Preface to *Varronianus: a critical and historical Introduction to the philological study of the Latin Language.* Cambridge, 1844.

Circumstances connected with this School have
suggested a special reason why I should undertake the
task which I have imposed upon myself. At the
commemoration of our three-hundredth Anniversary in
1850, one of the most distinguished scholars in this
country, the present Bishop of London, not forgetful
of the Royal Foundation in which his great abilities
received their earliest development, instituted a gold
medal here for the encouragement of Latin Prose
Composition, which, as he justly remarked, is much
neglected in England. I have felt that I could not
fully carry out the bishop's wishes, in regard to this
department of classical learning in Bury School, with-
out a better manual of instruction than I have been
able to find, and thus I have had a special reason for
the present endeavour to supply the deficiency by my
own exertions. And I may truly say that the work
was not in itself very inviting, and that I did require
some stimulus to urge me to an undertaking of such
tedious labour and humble usefulness.

The best mode of stating what has been attempted
in this manual, will be to point out the way in which I
intend it to be used. When the learner has committed
to memory the regular declensions and conjugations,
he should at once begin to construe from Woodford's
Epitome of Cæsar, making himself familiar with the
vocabulary of that useful little book as he proceeds.
With this part of his work he should connect the six-
teen rules (Art. 128), which I have placed at the
head of the Syntax. Boys must always charge their
memory with the facts of language before they can

master the reasons which explain them, and these leading rules should be called for by the teacher in every sentence of Cæsar, to which they are applicable. In the meantime, the rest of the Syntax and Prosody should be read aloud in the class, and made the subject of constant oral examination. When the pupil can construe Cæsar with facility and exactness, he should commence the composition of familiar sentences in Latin; and I hope to furnish him, before long, with a set of exercises adapted to this Grammar, which will impress upon his recollection all the main facts connected with the genders of nouns and inflexions of verbs. At as early a period as possible, the memorial lines scattered through this Grammar, or placed together in the Appendix, should be learned by heart, and made continually available. I have satisfied myself, by many years experience as a teacher, that this barbarous jingle of metre and rhyme is an effectual aid to the memory, and I have not hesitated in some places to introduce a mixture of Latin and English which may remind some readers of the Capuchin *Feld-Prediger* in Wallenstein's *Lager*. As the student's range of reading is widened, the reference to the Grammar should become more frequent and general. From Latin sentences he should pass on to metrical lines, carefully avoiding the waste of time occasioned by nonsense verses as they are called; and from simple translations in prose and verse he should ascend to original composition. I venture to believe that if the method of study which I have indicated were pursued for two or three years under the eye of a careful and

competent teacher, and assisted by an intelligent pe-
rusal of the best authors, the very small number of
real Latin scholars in this country would soon be aug-
mented by a large body of youthful recruits.

The subjoined list of books contains every gram-
matical work to which I have made reference during
the compilation of this Grammar. I am not aware
that I am indebted to them for any thing beyond the
suggestion of well-known facts and examples; but, for
this purpose, I have freely used some of them, as their
authors had used the works of their predecessors. My
acknowledgements are due less to individuals than to
the Latin scholarship which for the last 300 years has
been firmly established in Europe, and to which I have
here endeavoured to make some additional contribu-
tions. No one can be more convinced than I am that it is
much easier to perceive the imperfections of existing
works than to realize the idea of desiderated excellence,
and, though there is little grandeur in the title of a
Complete Latin Grammar, the proper execution of such
a task is no slight business; but I feel persuaded, that,
whatever may be the faults of this book, it presents for
the first time a rational arrangement of the facts, and
corrects for the first time many time-honoured inac-
curacies.

<div align="right">J. W. D.</div>

WORKS ON LATIN GRAMMAR.

1. *A Reply to the Calumnies of the Edinburgh Review against Oxford*, [by E. Copleston, afterwards Bishop of Llandaff,] Oxford, 1810.

2. *Rudiments of the Latin Language*, for the use of Charter-House School, [by J. Russell, D.D.] London, 1825.

3. *Grammar of the Latin Language*, by C. G. Zumpt; translated by John Kenrick. Second Edition, London, 1827.

4. *Ausführliche Grammatik der Lateinischen Sprache zum Schulgebrauche*, von August Grotefend. 2 Vol. Hannover. 1829-30.

5. *King Edward the VIth's Latin Grammar.* London, 1841.

6. *Elementar-Grammatik der Lateinischen Sprache mit einer Sammlung von Beispielen*, von H. T. Habich, und F. Berger. Hamburg und Gotha. 1842.

7. *Progressive Latin Grammar*, [by B. H. Kennedy, D.D.] Lond. 1844.

8. *Lateinische Sprachlehre für Schulen*, von Dr J. N. Madvig. Braunschweig. 1844.

9. *The same translated*, by the Rev. G. Woods. Oxford, 1849.

10. *A practical Introduction to Latin Prose Composition*, by T. K. Arnold. Fourth Edition, London, 1841.

11. *The Eton Latin Grammar*, a new edition, by C. D. Yonge. Eton, 1851.

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PART I.

Accidence, or the Forms of Words.

CHAPTER I.

INTRODUCTION.

§ 1. *Letters and Parts of Speech.*

(1) THE Latin alphabet differs from the English only by the omission of the letter *w*. We pronounce the letters as we do our own, taking care to articulate every syllable, and to give every vowel an independent value. It cannot be doubted, however, that our pronunciation is very unlike that of the ancient Romans.

(2) Of the six Latin vowels, *a, e, o* are pure vowels; *i* and *u* in all original forms are semi-consonants, or derived from consonants; in other cases they are weaker articulations of *e* and *o;* *y* is merely a representative of the Greek *v*. Long and short vowels are not distinguished otherwise than by the marks – or ᴗ placed over them. In lengthened or composite forms ă may pass into ĭ and ĕ or ŭ successively, ĕ into ĭ, and ŏ into ŭ.

(3) A diphthong is properly a semi-consonant, *i* or *u*, subjoined to a pure vowel. Thus we ought to have, as in Greek, *ai, au; ei, eu; oi, ou.* But *ai, ei, eu* are of rare occurrence in Latin: *ai* is written *ae*, and in longer or composite forms *i; au* is found, but passes into *ŭ, ŏ,* or *ē* in longer forms; *oi* is written *oe* or in longer forms *i;* and *ou* is always written *ŭ.*

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(4) Of the 19 consonants, 11 are mutes, and 8 are semi-vowels.

	Labiales.	Gutturales.	Dentales.
The mutes are *tenues*	p	c, k, q	t
mediæ	b	g	d
aspiratæ	f, v	h	

The semi-vowels are *sibilants* s, x, z, j

liquids l, m, n, r

The letter *k* is found only in abbreviations, and *z* only in foreign, chiefly Greek, words.

Obs. The declensions and conjugations are arranged according to this distinction of vowels and consonants.

(5) There are eight parts of speech or different kinds of words : four declined or admitting of change; and four undeclined : the declined are the *noun*, which is the name of a thing or quality, according as it is *substantive* or *adjective*; the *verb*, which denotes an act; the *pronoun*, which indicates a position, and generally refers to some noun expressed or understood; and the *participle*, which combines the meaning of a verb with the form of a noun : the undeclined are the *adverb*, which qualifies the verb; the *preposition*, which defines the relation of a noun; the *conjunction*, which joins words and sentences; and the *interjection*, which expresses an exclamation.

CHAPTER II.

DECLENSION OF NOUNS.

§ 2. *First or -a Declension.*

(6) There are two vowel declensions in *a* and *o*; and one consonant declension, to which the semi-consonant declensions in *i* and *u* are properly appended.

(7)   The first declension includes Latin nouns in ă masculine and feminine, and Greek words in ās or ēs masculine and ē feminine; as *agricŏla*, 'a husband-man;' *mensa*, 'a table;' *Æneas* and *Anchises*, the names of men; and *crambē*, 'a cabbage.'

Obs.   The six cases, namely, the *nominative*, *ge-nitive*, *dative*, *accusative*, *vocative*, and *ablative*, are explained in the syntax.   The *locative* is only used in certain nouns, as : *domi*, 'at home;' *partim*, 'in part.'

Singular.

(8)		
N.	agricola	mensa
G.	agricolæ	mensæ
D.	agricolæ	mensæ
A.	agricolam	mensam
V.	agricola	mensa
Ab.	agricolâ	mensâ

Plural.

N.	agricolæ	mensæ
G.	agricolārum	mensārum
D.	agricolis	mensis
A.	agricolās	mensās
V.	agricolæ	mensæ
Ab.	agricolis	mensis

(9)   Greek nouns differ from the Latin only in the singular number, as in the following examples :

N.	Æneās	Anchisēs	crambē
G.	Æneæ	Anchisæ	crambēs
D.	Æneæ	Anchisæ	crambæ
A.	Æneam or -ān	Anchisem or -ēn	crambēn
V.	Æneā	Anchisā	crambē
Ab.	Æneâ	Anchise	crambē

(10)   Some feminine nouns retain the original D. and Ab. pl. in *-ābus;* as *deābus, filiābus, ambābus:* and in the poets, the older form of the G. sing. in *ā*

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is still found: the original *s* of the G. sing. is retained
only in *paterfamiliâs*. The genitive plural is some-
times shortened into *-um*, as *cœlicolum*, *amphorum*.

§ 3.   *Second or -o Declension.*

(11)   The characteristic *ŏ* is changed into *ŭ* in the
N. A. sing., but retained in the D. Ab. sing. and G.
pl. The termination *-ros* or *-eros* is shortened into *er*,
as we see in *ager*, compared with ἄγρος, *Alexander*
compared with Ἀλέξανδρος. Thus we have masculine
nouns in *us* or *er*, and neuter nouns in *um*; as: *do-
mĭnus*, 'a lord;' *populus*, 'a people;' *magister*, 'a
master;' *puer*, 'a boy;' *liber*, 'a book;' *ager*, 'a
field;' *regnum*, 'a kingdom;' *bellum*, 'a war.'

Singular.

N.	dominus	magister	puer	regnum
G.	domini	magistri	pueri	regni
D.	domino	magistro	puero	regno
A.	dominum	magistrum	puerum	regnum
V.	domine	magister	puer	regnum
Ab.	domino	magistro	puero	regno

Plural.

N.	domini	magistri	pueri	regna
G.	dominōrum	magistrōrum	puerōrum	regnōrum
D.	dominis	magistris	pueris	regnis
A.	dominōs	magistrōs	puerōs	regna
V.	domini	magistri	pueri	regna
Ab.	dominis	magistris	pueris	regnis

Liber, 'a book,' and *ager*, 'a field,' are declined
like *magister;* but *Liber*, 'Bacchus,' and *liberi*, 'chil-
dren,' like *puer*.

(12)   *Deus*, 'God,' makes *O Deus* in the vocative
singular.   The plural is thus declined:

N. V. Dî (seldom *Dei*)
G.   Deûm or Deorum
D.   Dîs (seldom *Deis*)
A.   Deos
Ab.   Dîs (seldom *Deis*).

(13)   The genitive plural in *-um* for *-orum*, as in
Deum for *Deorum*, is particularly common in the case
of nouns denoting trades, as *fabrum*, 'of carpenters,'
from *faber;* coins, as *sestertium numum*, 'of sesterces;'
and in poetry in adjectives and names of people, as
magnanimum Rutulum, 'of the courageous Rutuli.'

(14)   In Classical Latinity, substantives in *-ius*
and *-ium* made the G. sing. in *-i*, as *Virgilius* (or *Ver-
gilius*), G. *Virgĭli; ingenium*, 'disposition,' or 'natural
abilities,' G. *ingĕni*.   But this rule does not apply to
adjectives, for we have in the same line of Horace :

<p style="text-align:center">egregii altique silentī.</p>

(15)   Proper names in *-ius*, together with *fīlius*,
'a son,' and *genius*, 'a tutelary spirit,' make the
vocative in *i;* as *Virgilius* V. *Virgili*, *Mercurius* V.
Mercŭri; filius V. *fĭli*.   This rule does not apply to
adjectives, as *Cynthĭus* V. *Cynthĭe*, or to nouns in *-ius*
Gr. -ειος, as *Sperchius* V. *Sperchie*.   The vocative *Caī*
exposes the common error of pronouncing *Cā-ĭŭs* as
a word of two syllables.

(16)   Greek nouns in *-ŏs*, *-ŏn* retain the ŏ in the
N. and A. as :

N.	Delos	colŏn
G.	Deli	coli
D.	Delo	colo
A.	Delŏn or Delum	colŏn
V.	Dele	colŏn
Ab.	Delo	colo

(17)   Those, which, in the original, end in -ως, sometimes retain the ō throughout; as:

N. V. Androgeōs
G.   Androgeo or -i
D.   Androgeo
A.   Androgeon or -o or -ōna
Ab.   Androgeo.

(18)   Greek nouns in -eus (-ευς) sometimes follow the second declension in Latin; as:

N. Orpheus
G. Orpheos, -ei, -i
D. Orphei, -eï, -eo
A. Orphea, -eum
V. Orpheu
Ab. Orpheo.

We have also *Achillei* and *Ulixei* in the G., though in other cases *Achilles* and *Ulixes* follow the third declension.

(19)   Contracted Greek nouns are contracted also in Latin; as:

N.   Panthŏŭs
G.   Panthi
D. Ab. Pantho
A.   Panthum
V.   Panthū.

(20)   Neuter nouns corresponding to Greek words in -ος follow this declension; as *pelagus*, 'the surface of the sea;' *virus*, 'poison.' *Vulgus*, 'the multitude,' is generally neuter; but sometimes also masculine.

(21)   The following nouns in -*us*, -ŏs are feminine:

(1)   Names of countries; as: *Ægyptus, Cyprus, Samos,* &c.

(2)   *Alvus,* 'belly;' *colus,* 'distaff,' or 'spinning-rock;' *humus,* 'ground;' *vannus,* 'winnowing fan.'

(3)   Greek words, as *periodus,* 'period;' *dialectus,* 'dialect;' *abyssus,* 'a bottomless pit,' &c.

(4)   All names of trees, and some of shrubs; as *pŏpŭlus,* 'the poplar' (distinguished by quantity also from *pŏpŭlus,* 'the people;') *fagus,* 'the beech;' *pirus,* 'the pear-tree;' *mālus* and *pōmus,* 'the apple-tree' (but *pirum,* 'the pear;' *mālum* and *pōmum,* 'the apple;') *buxus,* 'the box-tree' (but *buxum,* 'box-wood;') &c.

§ 4.   *Third Declension, or consonantal and semi-consonantal nouns.*

(22)   Nouns of the third declension are arranged according to the nature of the characteristic consonant which precedes the case-ending; and they fall into two great classes, according as they retain the consonant or vocalize it into *i* or *u.*   The characteristic is often lost in the nominative singular, but is always seen in the oblique cases.

A.   *First class, or consonantal nouns.*

(23)   (*a*) Labial nouns are m. or f.; feminine, as: *urb-s,* 'a city;' *stirps,* 'the root of a tree;' *trabs,* 'a beam' or 'rafter;' common, as: *adeps,* 'tallow;' *auceps,* 'a fowler;' *forceps,* 'a pair of tongs,' which change *e* into *ĭ* in the oblique cases.

<div align="center">Singular.</div>

N. V.	urbs	forceps
G.	urbis	forcipis
D.	urbi	forcipi
A.	urbem	forcipem
Ab.	urbe	forcipe

Plural.

N. A. V.	urbes	forcipes
G.	urbium	forcipum
D. Ab.	urbibus	forcipibus.

(24) (*b*) Guttural nouns are m. or f.; as: *pax,
pācis,* f. 'peace;' *fax, făcis,* f. 'a torch;' *dux, dŭcis,* c.
'a leader;' *nux, nŭcis,* f. 'a nut;' *lux, lūcis,* f. 'light;'
judex, judĭcis, c. 'a judge;' *nex, nĕcis,* f. 'death;' *lex,
lēgis,* f. 'law;' *grex, grĕgis,* m. 'a herd;' *vervex, ver-
vēcis,* m. 'a wether-sheep;' *vibex, vibīcis,* f. 'the mark
of a blow or stripe,' *i. e.* 'a weal;' *artĭfex, artĭfĭcis,* c.
'an artist;' *remex, remĭgis,* m. 'a rower;' *cornix, cor-
nīcis,* f. 'a rook;' *calix, calĭcis,* m. 'a chalice;' *vox,
vōcis,* f. 'a voice;' *conjux, conjŭgis,* c. 'a consort;' *bom-
byx, bombȳcis,* m. 'a kind of wasp,' also, 'a silk-worm;'
strix, strĭgis, f. 'a screech-owl;' *lynx, lyncis,* c. 'a
lynx;' *sphinx, sphingis,* f. 'a sphinx.' The following
are irregular: *senex, sĕnis,* c. 'an old man or woman;'
sŭpellex, supellectĭlis, f. 'household furniture;' *nix,
nĭvis,* f. 'snow.'

Singular.

N. V.	dux	judex	conjux
G.	ducis	judicis	conjugis
D.	duci	judici	conjugi
Ab.	duce	judice	conjuge

Plural.

N. A. V.	duces	judices	conjuges
G.	ducum	judicum	conjugum
D. Ab.	ducibus	judicibus	conjugibus.

(25) (*c*) Dental nouns are of all genders: (*a*) m.
and f. in -*ăd,* as: *lampas, lampădis,* f. 'a lamp;' *vas
vădis,* c. 'a surety in criminal cases;' m. and f. in
-*āt,* as: *œtās, œtātis,* f. 'an age;' *Arpīnās, Arpīnātis,*

m. 'a man of Arpīnum;' f. in *-ūt*, as: *virtūs*, *virtūtis*, 'virtue,' or 'manliness;' in *-ēt*, as *quies*, *quiētis*, f. 'quiet;' m. and f. in *-ĭd*, as: *lapĭs*, *lapĭdis*, m. 'a stone;' *cuspis*, *cuspĭdis*, f. 'a point;' in *-ĭt*, only in *lis*, *lītis*, f. 'a law-suit,' (for *stlīt*, Germ. *streit*); and in the proper names, *Samnis*, *Samnītis*, m. 'a man of Samnium;' *Quīris*, *Quirītis*, 'a Roman citizen;' *Dis*, *Dītis*, 'the infernal king;' in *-ĭt*, as: *miles*, *milĭtis*, m. 'a soldier;' *cŏmes*, *comĭtis*, c. 'a companion;' in *-ōt*, as: *dos*, *dōtis*, f. 'a free gift;' *sacerdos*, *sacerdōtis*, m. and f. 'a priest,' or 'priestess;' in *-ōd*, as: *custos*, *custō-dis*, c. 'a guard;' in *-ĕd*, *-ūd*, &c., as: *pes*, *pĕdis*, m. 'a foot;' *obses*, *obsĭdis*, c. 'a hostage;' *palus*, *palūdis*, f. 'a marsh;' *præs*, *prædis*, c. 'a surety in money-matters;' *pecus*, *pecŭdis*, f. 'a beast' (but *pecus*, *pecŏris*, n. 'cattle;') *fraus*, *fraudis*, f. 'mischief,' or 'guile;' *laus*, *laudis*, f. 'praise;' in *-t*, as: *pars*, *partis*, f. 'a part;' in *-nt*, as: *frons*, *frontis*, f. 'a forehead;' *pons*, *pontis*, m. 'a bridge;' *fons*, *fontis*, m. 'a fountain;' in *-nd*, as: *frons*, *frondis*, f. 'a bough;' *glans*, *glandis*, f. 'an acorn;' in *-ēd*, only *merces*, *mercēdis*, f. 'wages' (dis-tinguish *merx*, *mercis*, f. 'merchandise;') and *hæres*, *hærēdis*, c. 'an heir.' To this declension belong all the active participles, as *amans*, *amantis*, 'loving;' *ser-pens*, 'creeping,' hence 'a serpent,' which insert *i* in the G. plural.

Singular.

N. V.	lapis	comes	serpens
G.	lapidis	comitis	serpentis
D.	lapidi	comiti	serpenti
A.	lapidem	comitem	serpentem
Ab.	lapide	comite	serpente

Plural.

N. A. V.	lapides	comites	serpentes
G.	lapidum	comitum	serpentium
D. Ab.	lapidibus	comitibus	serpentibus.

(26) (β) Dental nouns of the neuter gender
properly end in *t*, but *caput*, *capĭtis*, 'a head,' and its
compounds, are the only words which still retain the
genuine characteristic in the nominative. It is some-
times preserved in the oblique cases, as in *poēma*,
poemătis, 'a poem;' *lac*, *lactis*, 'milk;' or under the
medial form *d*, as *cor*, *cordis*, 'the heart.' But in most
instances it is either omitted altogether, as in *carmen*,
carmĭnis, 'a poem' (cf. *carmentis*, 'a poetess;') *agmen*,
agmĭnis, 'a troop' (cf. *armentum*, 'a herd;') or soft-
ened into *s* or *r*, as in *corpus*, *corpŏris*, 'a body;'
tempus, *tempŏris*, 'time;' *opus*, *opĕris*, 'a work;' *os*,
ossis, 'a bone;' some,—as: *jecur* (for *jecinor*), *jecinŏris*,
'the liver;' *iter* (for *itiner*), *itinĕris*, 'the journey;'
jubar, *jubăris*, 'a ray of light;' *sal*, *sălis*, 'salt;' *nec-
tar*, *nectăris*, 'nectar;' *far*, *farris*, 'corn;'—probably
had both *l* and *t*, and *r* and *t* in the original form.

Singular.

N. A. V.	caput	corpus	opus	carmen
G.	capitis	corporis	operis	carminis
D.	capiti	corpori	operi	carmini
Ab.	capite	copore	opere	carmine

Plural.

N. A. V.	capita	corpora	opera	carmina
G.	capitum	corporum	operum	carminum
D. Ab.	capitibus	corporibus	operibus	carminibus.

(27) (*d*) Liquid nouns are generally of dental
origin, and very much resemble some of the neuters,
which have just been mentioned. Thus we have nouns
in -*ān*, as: *Titan*, *Titānis*, m. 'a Titan;' in -*ōn*, as:
sermo, *sermōnis*, m. 'a discourse;' *rătio*, *ratiōnis*, f.
'an account,' 'a reason;' in -*ĭn*, as: *ordo*, *ordĭnis*, m.
'an order;' *homo*, *homĭnis*, m. 'a man' (whence *nēmo*
= *ne-hŏmo;*) *virgo*, *virgĭnis*, f. 'a virgin,' to which class

belong *caro, carnis,* f. 'flesh;' in *l,* as: *sol, sōlis,* m.
'the sun;' *consul, consŭlis,* m. 'the consul;' *mel, mellis,*
n. 'honey;' in *r,* as: *pater, patris,* m. 'a father;' *ver,*
vēris, n. 'spring,' to which class belong *Cĕres, Cerĕris,*
f. 'the goddess of corn;' *os, ōris,* n. 'a face;' *rus, rūris,*
n. 'the country;' *flos, flōris,* m. 'a flower;' *mos, mōris,*
m. 'a custom;' *œs, œris,* n. 'bronze;' and the solitary
nouns, *cinis, cinĕris,* m. 'ashes;' *pulvis, pulvĕris,* m.
'dust.'

Singular.

N.V.	sermo	virgo	pater	mos	os
G.	sermonis	virginis	patris	moris	oris
D.	sermoni	virgini	patri	mori	ori
A.	sermonem	virginem	patrem	morem	os
Ab.	sermone	virgine	patre	more	ore

Plural.

N.A.V.	sermones	virgines	patres	mores	ora
G.	sermonum	virginum	patrum	morum	orum
D.Ab.	sermonibus	virginibus	patribus	moribus	oribus.

B. *Second class, or semi-consonantal nouns.*

(28) (*a*) Nouns in -*i* properly retain this voca-
lized consonant throughout all the cases; but when *l*
or *r* precedes the termination in a neuter noun, the *i* is
either omitted, or changed into *ĕ;* some nouns, which
have -*is* in the nominative, have occasionally -*em* in the
accusative; others have more generally -*em* than -*im;*
others have always -*es* for -*ĕ-is* in the nominative, and
-*em* for -*e-im* in the accusative, and *e* for *i* in the
ablative; and lastly, there are nouns in -*a-is* = *ēs* which
retain -*ē* throughout the cases. Of the pure form in
-*is,* examples are furnished by *sitis,* 'thirst,' and the
names of some towns and rivers, as: *Tiberis,* m. 'the
Tiber:' the *i* is generally retained in the accusative of

febris, f. 'fever;' *puppis*, f. 'the stern of a ship;' *turris*, f. 'a tower;' *restis*, f. 'a rope;' *securis*, f. 'an axe;' more rarely in *navis*, f. 'a ship;' *clavis*, f. 'a key;' *messis*, f. 'a harvest;' a large class, like *vates*, m. 'a prophet;' *nubes*, f. 'a cloud,' have -*es* and -*em*; a smaller class, as: *res*, f. 'a thing;' *dies*, c. 'a day*;' *facies*, f. 'a face,' have ĕ or ē throughout; *mare*, n. 'the sea,' changes *i* into *e* in the N. A.V.; and *animal*, n. 'an animal;' *puteal*, n. 'the cover of a pit;' *calcar*, n. 'a spur,' have lost the characteristic *i* in the N. A.V. sing. *Vates*, *canis*, *juvenis*, omit the *i* in the G. plural.

<div align="center">Singular.</div>

N.V.	puppis	nubes	res	dies	mare	animal
G.	puppis	nubis	rĕi	diēi	maris	animālis
D.	puppi	nubi	rĕi	diēi	mari	animāli
A.	puppim and -em	nubem	rem	diem	mare	animal
Ab.	puppi	nube	rē	diē	mari	animāli.

Obs. The nouns in -*es*, -*ei* are extensions of nouns in -*a*. Cf. *materia*, 'the mother-stuff,' or materials,' with its other form *materies* = *mater-ia-is*. They retain the G. pl. in -*rum*, as N.A.V. *res*, G. *rērum*, D. Ab. *rēbus*.

(29) (β) Nouns in *u* originally terminated in the consonant *v*, and were declined like other consonant-nouns. Of this class only two remain: *bos*, *bŏvis*, c. 'an ox, bull, or cow,' and *Ju-piter* (*Jus-pater*), *Jŏvis*, m. 'the king of the gods.' The others retain *u* throughout the cases, as: *fructus*, m. 'fruit;' but the dative and ablative plural change this into *i*, except in the nouns: *artus*, m. 'a joint;' *partus*, m. 'a birth;' *tribus*, m. 'a tribe;' *veru*, n. 'a spit,' and in those,

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* *Dies* is always m. in the plural, and almost always f. in the singular, when it signifies generally a *period*, but m. when it denotes a *day* in particular.

which have *c* before *u*, as: *arcus*, m. 'a bow.' *Portus*, m. 'a haven,' has both *portubus* and *portibus*.

	Singular.			
N. V.	bos	fructus	cornu	tribus
G.	bovis	fructūs	cornūs	tribūs
D.	bovi	fructui	cornu	tribui
A.	bovem	fructum	cornu	tribum
Ab.	bove	fructu	cornu	tribu

	Plural.			
N. A. V.	boves	fructūs	cornua	tribūs
G.	boum	fructuum	cornuum	tribuum
D. Ab.	bubus	fructibus	cornibus	tribubus.

(30) Certain nouns in *-us* are sometimes declined throughout like the second declension, and sometimes take certain cases of the *u* declension, as: *laurus*, f. 'the laurel,' Ab. s. *lauru*, A. pl. *laurus*. *Domus*, f. 'a house,' exhibits peculiar irregularity:

	Singular.	Plural.
N. V.	domus	domūs
G.	domūs	domuum, domorum
D.	domui (rarely *domo*)	domibus
A.	domum	domos (rarely *domūs*)
Ab.	domo (rarely *domu*)	domibus.

We have also the locative *domi*, 'at home.' These irregularities are generally remembered by the line:

'Tolle *me, mu, mi, mis* si declinare *domus* vis.'

§ 5. *Declension of Adjectives.*

(31) Adjectives have either distinct terminations for the three genders, or only two sets of terminations, by which the neuter is distinguished in the N. A. V. from the masculine and feminine.

(a)   Adjectives of three terminations.

(32)   We have (a) masculines in *-us* or *-er*, like *dominus* and *puer* or *magister* feminines in *-a*, like *mensa*, and neuters in *-um*, like *regnum;* or (β) masculines in *-er* like *pater;* feminines in *-is*, like *puppis*, and neuters in *-e*, like *mare.* Thus, we have (a), *bŏnus*, 'good,' *tĕner*, 'tender.'

<div align="center">Singular.</div>

N.	bonus	bona	bonum
G.	boni	bonæ	boni
D.	bono	bonæ	bono
A.	bonum	bonam	bonum
V.	bone	bona	bonum
Ab.	bono	bonā	bono

<div align="center">Plural.</div>

N.	boni	bonæ	bona
G.	bonorum	bonarum	bonorum
D.	bonis	bonis	bonis
A.	bonos	bonas	bona
V.	boni	bonæ	bona
Ab.	bonis	bonis	bonis

<div align="center">Singular.</div>

N. V.	tener	tenera	tenerum
G.	teneri	teneræ	teneri
D.	tenero	teneræ	tenero
A.	tenerum	teneram	tenerum
Ab.	tenero	tenerā	tenero

<div align="center">Plural.</div>

N. V.	teneri	teneræ	tenera
G.	tenerorum	tenerarum	tenerorum
D.	teneris	teneris	teneris
A.	teneros	teneras	tenera
Ab.	teneris	teneris	teneris.

If the fem. has no *e* before *r*, the *e* is omitted in the oblique cases, as in *niger, nigra, nigrum*, 'black.'

(33)   (β)   *Celer*, 'swift,' is thus declined:

Singular.

N. V.	celer	celeris	celere
G.	celeris	celeris	celeris
D.	celeri	celeri	celeri
A.	celerem	celerem	celerem
Ab.	celeri	celeri	celeri

Plural.

N. V.	celeres	celeres	celeria
G.	celerium	celerium	celerium
D.	celeribus	celeribus	celeribus
A.	celeres	celeres	celeria
Ab.	celeres	celeres	celeria.

But we have *celerum*, when *celeres* signifies 'the old Roman knights.'

If the fem. has no *e* before *r*, the *e* is omitted in the oblique cases, as in *acer, acris, acre*, 'sharp.' *Vetus* for *veter, veteris* distinguishes the gender only in the N. A. V., and has *veterum* in the G. plural.

(b)   *Adjectives of two terminations.*

(34)   Some, as *tristis*, 'sad;' *mĕlior*, 'better,' distinguish the masculine from the neuter in the N. A.V. of both numbers; but if the N. sing. ends in -*x* or -*ns*, it serves for all three genders, as in *felix*, 'happy;' *ingens*, 'big.'

Singular.

	M. F.	N.	M. F.	N.
N. V.	tristis	triste	melior	melius
G.	tristis		meliōris	
D.	tristi		meliōri	
A.	tristem		meliōrem	
Ab.	tristi		meliōre	

Plural.

	M. F.	N.	M. F.	N.
N. A. V.	tristes	tristia	meliōres	meliōra
G.		tristium		meliōrum
D. Ab.		tristibus		melioribus

Singular.

	M. F.	N.	M. F.	N.
N. V.	felix		ingens	
G.	felīcis		ingentis	
D.	felīci		ingenti	
A.	felīcem	felix	ingentem	ingens
Ab.	felīci		ingente, or ingenti	

Plural.

	M. F.	N.	M. F.	N.
N. A. V.	felices	felicia	ingentes	ingentia
G.		felicium		ingentium
D. Ab.		felicibus		ingentibus.

Adjectives in -*trix* are only feminine in the singular, as: *victrix causa*, 'the victorious cause;' but we have *victricia arma*, in the plural.

(35) Certain distinctive adjectives, which might be termed pronouns, follow the declension of the pronouns in the G. and D. singular, which they form in -*ius* and -*i*; such as: *unus*, 'one;' *alius*, 'another;' *uter*, 'which of two;' *alter*, 'one of two;' *ullus*, 'any at all;' *nullus*, 'none at all;' *solus*, 'alone;' *totus*, 'whole;' *neuter*, 'neither;' *uterque*, 'both;' *utervis*, *uterlibet*, 'whichever you please,' &c. *Alius* (like *ille*, 'that other,' of which it is a by-form, see 62 infra), makes the N. A. sing. neut. in -*ud*.

N.	unus	una	unum
G.		uni̯us	
D.		uni	
A.	unum	unam	unum
Ab.	uno	unâ	uno

N.	alius	alia	aliud
G.		ali̅us	
D.		alĭi	
A.	alium	aliam	aliud
Ab.	alio	aliâ	alio

N.	uter	utra	utrum
G.		utrĭus	
D.		utri	
A.	utrum	utram	utrum
Ab.	utro	utra	utro

N.	alter	altera	alterum
G.		alterĭus	
D.		alteri	
A.	alterum	alteram	alterum
Ab.	altero	alterâ	altero.

Obs. *Unus* has of course no plural, unless it is combined with a word which has no singular, as *unæ litteræ*, 'an epistle.'

§ 6. *Degrees of Comparison.*

(36) Regularly the comparative and superlative are formed by adding *-ior* and *-issimus* to the root of the positive; thus we say, *dur-us*, 'hard,' *dur-ior*, 'harder' or 'more hard,' *dur-issimus*, 'hardest' or 'most hard;' *moll-is*, 'soft,' *moll-ior*, 'softer' or 'more soft,' *moll-issimus*, 'softest' or 'most soft.'

(37) Adjectives in *-er* form the comparative and superlative by adding *-rior* or *-erior* to the root, as in

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pulch-er, 'beautiful,' *pulch-rior*, 'more beautiful,' *pulch-errimus*, 'most beautiful;' *cel-er*, 'swift,' *cel-erior*, 'swifter' or 'more swift,' *cel-errimus*, 'swiftest' or 'most swift.'

(38) Adjectives in *-ĭlis* form the comparative regularly, but change *-ĭlis* into *-illimus* for the superlative. Thus we have *facĭlis*, 'easy,' *facilior*, 'easier,' *facillimus*, 'easiest.'

(39) Verbal adjectives which end in *-dĭcus*, *-fĭcus*, *-vŏlus*, form their comparatives and superlatives from the participles of their verbs; thus *maledĭcus*, 'slanderous,' *maledĭcentior*, 'more slanderous,' *maledicentissimus*, 'most slanderous.'

(40) Some comparative adjectives have a diminutive form in *-culus*, as *grandiuscŭlus*, 'a little older.'

(41) Adverbs are generally compared in *-ius* and *-e*; as:

> *dignē*, 'worthily;' *dignius, dignissime.*
> *brevĭter*, 'briefly;' *brevius, brevissime.*
> *certō*, 'certainly;' *certius, certissime.*
> *sæpĕ*, 'often;' *sæpius, sæpissime.*
> *diū*, 'long;' *diūtius, diutissime.*

The following have no positive:

> *magis*, 'more;' *maxime*, 'most.'
> *ocius*, 'more swiftly;' *ocissime.*
> *potius*, 'rather;' *potissimum.*
> *prius*, 'sooner;' *primum.*

The following have no comparative:

> *belle*, 'prettily;' *bellissime.*
> *merito*, 'deservedly;' *meritissime.*
> *ob*, 'upon;' *optime*, 'uppermost,' *i. e.* 'best.'
> *nuper*, 'lately,' *nuperrime.*

The following have no superlative :

satis, 'sufficiently ;' *satius*, 'better.'

sĕcus, 'otherwise ;' *sēcius*, 'more otherwise.'

(42)   Many adjectives, especially those which have a vowel before -*us* in the positive, form their comparative and superlative by means of the adverbs *magis* and *maxime*.

(43)   The following adjectives, adverbs, and adverbs used as adjectives, are compared irregularly :

bonus, 'good ;' *melior*, 'better ;' *optimus*, 'best,' (from the preposition *ob*.)

malus, 'bad ;' *pejor*, 'worse ;' *pessimus*, 'worst.'

magnus, 'great ;' *major*, *maximus*.

multus, 'much ;' sing. *plus*, G. *pluris*, 'more ;' *plurimus*.

   Plur. *plures*, *plura*,

     plurium, *pluribus*, 'several.'

parvus, 'little ;' *minor*, 'less ;' *minimus*, 'least.'

nēquam, 'worthless ;' *nēquior*, *nēquissimus*.

frugi, 'worthy ;' *frugalior*, *frugalissimus*.

(44)   *Sĕnex*, 'old,' *jŭvĕnis*, 'young,' have the comparatives *senior*, *junior*, which are used to express the relative age of two classes, as *juniores patrum*, 'the younger' or 'more recently elevated patricians.' Gradations of age are properly expressed by the phrases *major natu*, *minor natu*, *maximus natu*, *minimus natu*, or with *natu* omitted, as *Fabius Maximus*.

(45)   Some adjectives expressing relations of space, time, or degree, have either no regular positive, or have it only in some prepositional form, or with some limitation of inflexion or meaning ; thus we have the comparative and superlative *citerior*, *citimus*, 'more' or 'most on this side,' but only the preposition *citra* for the positive ; similarly *interior*, *intimus*, 'more' or

           2—2

'most inward,' but only the preposition *infra* in the
positive. Though we might imagine a form *deter*,
detra (cf. *dexter*, *dextra*, *dexterior*), we have only the
comparative and superlative *deterior*, 'worse,' i. e.
'more downward,' *deterrimus* (cf. *optimus* from *ob*).
The poetic *ocior*, 'swifter,' *ocissimus*, have no positive
except the unusual adverb *ociter* (41); and *potior*,
'preferable,' *potissimus*, are used in a somewhat dif-
ferent sense from their positive *potis*, 'able.' *Exterior*,
'outer,' *extrēmus*, 'last' or 'utmost,' have in the
plural of the positive *exteri*, 'foreigners,' and *exteræ
nationes*, *extera regna*, and also the prep. *extra*, 'out.'
Similarly, *superior*, 'higher,' *suprēmus*, 'extreme,'
'last in time,' or *summus*, 'highest;' and *inferior*,
'lower,' *infimus* or *imus*, 'lowest,' have for the posi-
tive the prepositions *supra* and *infra* ; and the phrases
superum mare, 'the Adriatic or upper sea,' and *in-
ferum mare*, 'the Etruscan or lower sea,' *superi*, 'the
gods above,' *supera*, 'the upper parts of the world,'
inferi, 'the dead as inhabitants of the lower world,'
infera flumina, 'the rivers of the infernal regions,'
inferæ partes, 'the subterraneous regions.' In the same
way, *posterior*, 'later' or 'hinder,' *postremus*, 'last,'
are referred immediately to the preposition *post*, 'after:'
but we have *posterum diem*, *posterā nocte*, *postera ætas*,
where the 'following' or 'subsequent' in order of time
is referred to : *posteri* are 'descendants,' and *postumus*,
'last-born,' means 'a child born after its father's
death.' The following have only adverbial or preposi-
tional positives :

ante, 'before,' *prior*, 'former,' *primus*, 'first.'
intra, 'within,' *interior*, 'inner,' *intimus*, 'most in-
    ward.'
prope, 'near,' *propior*, 'nearer,' *proximus*, 'nearest'
    (*propinquus*).
ultra, 'beyond,' *ulterius*, 'further,' *ultimus*, 'last.'

§ 7. *Anomalous Nouns.*

(46) Anomalous nouns may be divided into four classes : (i.) those which are used in the plural or singular only ; (ii.) those which vary, or have more than one form, in the plural ; (iii.) those which employ the plural in a special or separate sense ; (iv.) those which appear in some only of their cases.

I. (1) The following have no singular :

(47)   (*a*) *First Declension.*

angustiæ, straits.

argutiæ, refinements.

balneæ, the public bath-house*.

bigæ,   } a carriage, with

quadrigæ, } two or four horses respectively.

calendæ or *kalendæ*, the first of the month.

clitellæ, panniers.

cunæ, a cradle.

deliciæ, an object of delight.

diræ, a curse.

divitiæ, riches.

epulæ, a feast†.

excubiæ, the watch.

exsequiæ, funeral solemnities.

exuviæ, spoils (lit. strippings.)

facetiæ, pleasantries.

feriæ, a holiday.

habenæ, reins.

induciæ, an armistice.

ineptiæ, silliness.

inferiæ, funereal offerings.

inimicitiæ, enmity.

insidiæ, an ambuscade.

lapicidinæ, a quarry.

manubiæ, booty.

minæ, threats.

minutiæ, details.

nonæ, the fifth or seventh of the month (55, Obs. 5.)

nugæ, trifles.

nundinæ, the market-day.

nuptiæ, nuptials.

phaleræ, trappings (of a horse.)

prestigiæ, tricks.

primitiæ, first-fruits.

quisquiliæ, rubbish.

reliquiæ, relics.

scalæ, the stairs.

scopæ, a broom.

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* *balneum*, pl. *balnea*, is 'a private bath.'

† *epulum* is 'a public entertainment.'

salebræ, unpolished dic-
tion.
salīnæ, a salt-work.
tenebræ, darkness.
thermæ, a warm-bath.

tricæ*, trifles, minor an-
noyances.
valvæ, folding-doors.
vindiciæ, a defence.

(48)   (*b*)   *Second Declension.*

bellaria, dainties.
cancelli, a lattice.
cani, white hairs.
castra†, a camp.
crepundia, toys.
codicilli‡, writing tablets.
cunabula, ⎫
incunabula, ⎭ a cradle.
exta, entrails.
fasti, annals.
fori, benches or seats (in
a ship or in the circus.)

inferi, (45).
justa, funereal offerings.
lamenta, lamentations.
liberi, children.
loculi, a closet.
lustra, a thicket.
munia, duties.
posteri, (45).
præcordia, the diaphragm.
sata, corn-fields.
superi, (45).
tesqua, wild-places.

(49)   (*c*)   *Third Declension.*

ambāges, a circuit (Ab. s.)
antes, rows or ranks (of
vines, soldiers, &c.)
artus, limbs, joints.
brevia, shoals.
cœlĭtes, the gods above.
cervīces, the hinder part of
the neck§.

compĕdes, fetters (Ab. s.)
fauces, the throat (Ab. s.)
fides, a lute.
fores, a door.
idus, the thirteenth or fif-
teenth of a month (55,
Obs. 5.)
lemŭres, goblins.

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* *Apina* and *Trica* were two small towns in Apulia: hence
apinæ (once) and *tricæ* are used to signify the contemptible but
annoying vulgarity of a country place.
    † *castrum* is used in the names of places, as *Castrum Novum.*
    ‡ *codicillus,* which occurs only once, and in Cato, denotes the
trunk of a little tree.
    § *cervix* occurs in poetry in this sense; in prose, it means
the neck of a vessel, &c.

majores, ancestors.

mœnia, the collective build-
    ings of a city.

minores, posterity.

obĭces, a bolt. (Ab. s.)

preces, supplications (Ab.
    s.)

procĕres, nobles.

sentes, a thorn-bush.

sordes, dirt.

vepres, a bramble.

verbera, stripes.

viscera, the intestines.

(50)   I.   (2)   The following have no plural:

(*a*)   Words denoting substances; as: *aurum*,
'gold,' *lignum*, 'wood,' *œs*, 'bronze,' *oleum*, 'oil,' *san-
guis*, 'blood:' plurals are sometimes used to denote
pieces of the material, as: *œra*, 'bronze statues;' *ceræ*,
'wax tablets;' *ligna*, 'billets of wood.'

(*b*)   Abstract nouns; as: *senectus*, 'old age;'
pietas, 'affection' or 'duty;' *quies*, 'rest;' *fames*,
'hunger;' *indŏles*, 'disposition.'

(*c*)   Words denoting objects, which are necessa-
rily collective or undistributable; as: *vulgus*, 'a crowd;'
tellus, 'the earth;' *supellex*, 'furniture;' *ævum*, 'time;'
ver, 'the spring;' *vesper*, 'the evening,' &c.

(51)   II.   The following vary or have more than
one form in the plural:

jocus, a jest, pl. *joci, joca*.

locus, a place, pl. *loca*, places, but *loci*, passages in
    books, objects, and topics of argument.

frenum, a bit or bridle, pl. *freni* and *frena*.

cœlum, heaven, pl. *cœli*.

ostrea, an oyster, pl. *ostrea, ostreæ*.

rastrum, a mattock, pl. *rastri* and *rastra*.

sestertius, 2½ ases or pounds, pl. *sestertii* and *sestertia*.

sibilus, a hissing, pl. *sibili*, poet. *sibila*.

tartarus, hell, pl. *tartara*.

(52)   III.   The following employ the plural in a separate or special sense:

Singular.	Plural.
œdes, a temple.	*œdes*, a. temples. b. a house.
aqua, water.	*aquœ*, a. waters. b. mineral spring.
auxilium, help.	*auxilia*, auxiliary troops.
bonum, a good or blessing.	*bona*, goods, property.
carcer, a prison.	*carceres*, starting-post.
cera, wax.	*cerœ*, a waxen tablet.
comitium, a place in the forum at Rome.	*comitia*, the election-meeting.
copia, abundance.	*copiœ*, a. stores. b. troops.
facultas, a power or faculty.	*facultates*, means or resources.
finis, an end.	*fines*, boundaries.
fortuna, fortune (in the abstract.)	*fortunœ*, the gifts of fortune.
gratia, favour or gratitude.	*gratiœ*, thanks.
hortus, a garden.	*horti*, a. gardens. b. a pleasure - garden, or country-house.
impedimentum, a hindrance.	*impedimenta*, a. hindrances. b. baggage.
littera, a letter of the alphabet.	*litterœ*, an epistle, or literature.
ludus, play, or a fencing-school.	*ludi*, a public spectacle, or games.
lustrum, a term of five years.	*lustra*, haunts of wild beasts, a brothel.
naris, the nostril.	*nares*, the nose.
natalis, a birth-day.	*natales*, pedigree.
opera, exertion.	*operœ*, workmen.
ops (not used in the nominative), help.	*opes*, power, riches.

Singular.	Plural.
pars, a part.	*partes*, a. parts. b. the part of an actor in a play, side, party.
rostrum, a beak, the beak of a ship.	*rostra*, the pulpit for speaking in the Roman forum, adorned with the beaks of captured ships.
sal, salt.	*sales*, wit (cf. *facetiæ*).
tabula, a board.	*tabulæ*, a. boards. b. an account-book, a document.

(53) IV. The following appear in some only of the cases:

(*a*) Some are indeclinable or found only in one case; as: *fas*, 'right;' *nefas*, 'wrong;' *nihil*, 'nothing;' *instar*, 'equality' or 'likeness;' *necesse*, 'necessity;' *opus*, 'need;' *cæpe*, 'an onion;' *mane*, 'the morning' (also in the abl.); *gummi*, 'gum.' Greek neuters in -*os* have only the N. Acc. sing. and plur.; as: *melos*, *mele*, 'songs.' The same is the case with the following words, which however are fully declined in the singular: *farra*, 'corn;' *mella*, 'honey;' *mĕtus*, 'fears;' *murmura*, 'murmurs;' *rura*, 'countries;' *situs*, 'abodes;' *spes*, 'hopes;' *tura*, 'frankincense,' &c. Some are used only in the ablative, as *pondo*, which is employed either to denote a single pound in weight, as: *coronam auream, libram pondo*, 'a crown of gold, a pound in weight,' or to signify a number of pounds, as: *quinquagena pondo data consulibus*, '50 lbs. of copper were given to each of the consuls.' From the same root we have *sponte*, signifying an impulse or inclination, which is used with possessives; as: *meâ sponte*, 'by my own free inclination,' 'of my own accord.' Similarly, we have many verbal substantives or supines with a genitive or possessive pronoun, as:

jussu populi, 'by order of the people;' *meo rogatu*, 'at my request.' To the same class belong *natu*, 'in respect of birth;' as *grandis natu*, 'advanced in years;' *maximus natu*, 'oldest.' Some of these verbals are used in the Dat. only, and in particular combinations, as : *derisui esse*, 'to be a laughing-stock;' *ostentui esse*, ' to be shown.' *In promptu*, ' ready to be drawn upon,' *in procinctu*, ' prepared for fighting,' are used only in these prepositional phrases. The dative *frugi*, and the locative *nequam*, are used as regular adjectives, equivalent to *frugālis* and *vilis*, thus : *homo frugi*, 'an honest man;' *homo nequam*, 'a worthless fellow.' Others are used only in the Accus., as : *suppetias ferre*, ' to bring assistance;' *infitias ire*, ' to deny;' *ad incitas redigere*, 'to reduce to extremity;' *venum īre*, *dăre*, 'to be sold,' ' to sell;' others only in the G., as : *non nauci facere*, ' to estimate at less than a farthing;' i. e. ' to hold cheap;' *dicis causā*, 'for form's sake.' *Secus* is either a synonym of *sexus*, and used only in the Accus. with *virīle* or *muliēbre*, or it is an adverb signifying ' otherwise.' (*b*) Others have special defects ; thus : *ambāges*, ' a circuit,' *compes*, 'a fetter,' &c. have only the Ab. s.; *vis*, 'force,' has only N. A. Ab. s., but full pl. ; and *daps*, 'a feast,' *frux*, 'fruit,' *vix*, ' change,' &c. have all but the N. sing.

§ 8. *Numerals.*

(54) Numerals are partly adjectives and partly adverbs, and are divided into six classes : (*a*) *Cardinals*, which answer to the question, how many ? (*b*) *Ordinals*, which combine the idea of number with that of order or arrangement ; (*c*) *Distributives*, which indicate the number of things to be taken together ; (*d*) *Multiplicatives*, which state out of how many parts a whole is composed ; (*e*) *Proportionals*, which state the rate of increase ; and (*f*) *Numeral Adverbs*, which indicate how often a thing is repeated in time,

(55) (a) *Cardinals.*

1.	I.	*unus.*
2.	II.	*duo.*
3.	III.	*tres.*
4.	IV.	*quatuor.*
5.	V.	*quinque.*
6.	VI.	*sex.*
7.	VII.	*septem.*
8.	VIII.	*octo.*
9.	IX.	*novem.*
10.	X.	*decem.*
11.	XI.	*undecim.*
12.	XII.	*duodecim.*
13.	XIII.	*tredecim.*
14.	XIV.	*quatuordecim.*
15.	XV.	*quindecim.*
16.	XVI.	*sedecim.*
17.	XVII.	*septendecim.*
18.	XVIII.	*duodeviginti.*
19.	XIX.	*undeviginti.*
20.	XX.	*viginti.*
30.	XXX.	*triginta.*
40.	XL.	*quadraginta.*
50.	L.	*quinquaginta.*
60.	LX.	*sexaginta.*
70.	LXX.	*septuaginta.*
80.	LXXX.	*octoginta.*
90.	XC.	*nonagina.*
100.	C.	*centum.*
200.	CC.	*ducenti, -æ, -a.*
300.	CCC.	*trecenti.*
400.	CCCC.	*quadringenti.*
500.	D or I◌.	*quingenti.*
600.	DC or I◌C.	*sexcenti.*
700.	DCC or I◌CC.	*septingenti.*
800.	DCCC or I◌CCC.	*octingenti.*
900.	DCCCC.	*nongenti.*
1000.	M or CI◌.	*mille* or *mile.*

Obs. 1. The declension of *unus* has been already
given (35). *Duo* and its correlative *ambo*, 'both,' are
thus declined:

N. V.	duo	duæ	duo
G.	duorum	duarum	duorum
D. Ab.	duobus	duabus	duobus
Acc.	duos or duo	duas	duo

N. V.	ambo	ambæ	ambo
G.	amborum	ambarum	amborum
D. Ab.	ambobus	ambabus	ambobus
Acc.	ambos or ambo	ambas	ambo.

Tres is declined like the plural of *tristis* (34).

The other ordinals up to *ducenti* are undeclined.
Mille is undeclined in the singular, but the plural
millia is declined as a substantive.

Obs. 2. For 16, 17, 18, 19 we may also write:
decem et sex, d. et septem, d. et octo, d. et novem.

Obs. 3. The number added to 20, 30, &c., is
either prefixed with, or affixed without, *et*: thus 25 is
either *quinque et viginti*, or *viginti quinque*. For the
last two numbers in the decad, we may subtract, as in
the case of *duodeviginti* and *undeviginti*; thus 28 and
29 are generally *duodetriginta* and *undetriginta*.

Obs. 4. In combinations with numbers above 100
the smaller number follows with or without *et*; thus
304 is *trecenti et quatuor*, or *trecentiquatuor*.

Obs. 5. In order to express numbers exceeding
1000, we either prefix the digits to the declinable
plural *millia*, as *duo millia*, or couple it with the dis-
tributives, as *bina millia*. In this case *millia* is re-
garded as a neuter substantive. The poets sometimes
prefix the adverb, as *bis mille, quinquies mille*. And
this is always the case in the expression of very high

numbers; thus *decies centena millia*, or *decies centum millia*, is ' a million;' *vicies centena millia* is 'two millions;' *bis millies centena millia*, is 'two hundred millions,' and so forth.   In reckoning with sesterces, the rule is to omit *centena millia*, and to prefix the numeral adverb alone to the genitive *sestertiûm*, i. e. *numûm* (13).   Thus *decies sestertiûm* is ' two millions of sesterces.'

(55)　(b)　*Ordinals.*

1st,	*primus.*
2nd,	*secundus.*
3rd,	*tertius.*
4th,	*quartus.*
5th,	*quintus.*
6th,	*sextus.*
7th,	*septimus.*
8th,	*octavus.*
9th,	*nonus.*
10th,	*decimus.*
11th,	*undecimus.*
12th,	*duodecimus.*
13th, 14th, &c.	*tertius, quartus decimus,* &c.
20th,	*vicesimus* or *vigesimus.*
30th,	*tricesimus* or *trigesimus.*
40th,	*quadragesimus.*
50th,	*quinquagesimus.*
60th,	*sexagesimus.*
70th,	*septuagesimus.*
80th,	*octogesimus.*
90th,	*nonagesimus.*
100th,	*centesimus.*
200th,	*ducentesimus.*
300th, 400th, &c.	*trecentesimus, quadringentesimus,* &c.
1000th,	*millesimus* or *mīlesimus.*

Obs. 1.   The numbers between 13 and 20 may

also be expressed by prefixing *decimus* with or without *et*, as: *decimus et tertius*, or *decimus tertius*, ' the thirteenth ;' and for ' 18th,' and ' 19th,' we may say not only *octavus decimus*, *nonus decimus*, but also, with the usual subtraction, *duodevicesimus*, *undevicesimus*.

OBS. 2.   In adding digits to the tens after 20, we either prefix the smaller number with *et* or affix it without *et*.   Thus ' the 21st,' is either *primus et vicesimus*, or *vicesimus primus*.   When *alter* is used for *secundus* it is generally connected by *et*, whether it precedes or follows; thus for 'the 22nd,' we may write either *alter et vicesimus*, or *vicesimus et alter*.   The cardinals are often used in combination with the tens of the ordinal numbers; thus ' the 21st,' may be expressed by *unus et vicesimus*.   The usual subtraction may take place in the last numbers of the decad: thus ' the 28th,' ' the 39th,' may be written *duodetricesimus*, *undequadragesimus*.

OBS. 3.   The numeral adverbs must be used for numbers above 1000, as *bis milesimus*, ' the two-thousandth.'

OBS. 4.   Fractional parts are expressed by an addition of *pars* to the ordinal; as: *tertia pars*, ' the third part ;' *duæ septimæ*, i. e. *partes*, ' two sevenths.' But ½ is also *pars dimidia*, and ⅔, ¾ may be expressed by *duæ partes*, *tres partes*, i. e. ' of a whole consisting of four parts.'   When a fraction is added to one or more integers, the ordinal of the divided number is merely appended to *ses* or *sesque*, where *ses* is a contracted form of *semis*, Gr. ἥμισυ, ' a half ;' thus : *sesquialter* is ' one and a half,' i. e. ' one and the second a half ;' *sesquipes* is ' a foot and a half,' i. e. ' a foot and half a foot ;' *sestertius* scil. *numus* is ' two *ases* or *libræ* and the third halved,' which is accordingly written IIS or HS, i. e. *duæ libræ et semis*.   The *as* or

libra, i. e. 'pound of copper,' has the following special designations for the 12 *unciæ*, or ounces, into which it is subdivided, and the same nomenclature is used with reference to every thing, which admits of the same number of fractional parts:

1.	Uncia.	8.	Bes or bessis = $\frac{2}{3}$.
2.	Sextans = $\frac{1}{6}$.	9.	Dodrans = de - qua-
3.	Quadrans = $\frac{1}{4}$.		drans = $\frac{3}{4}$.
4.	Triens = $\frac{1}{3}$.	10.	Dextans = de - sex-
5.	Quincunx.		tans ; also dec-cunx.
6.	Semis, -issis.	11.	Deunx.
7.	Septunx.	12.	As.

The sum of ten ases, was called *denarius* sc. *numus*, of which the *sestertius* was $\frac{1}{4}$. It is generally supposed that there is a neuter word, *sestertium*, denoting 1000 sesterces ; but this word, wherever it occurs, is the apocopated gen. plural (13) of *sestertius*, which, however, forms the plural in -*a* as well as -*i*, like *locus* (51).

Obs. 5.   The ordinals are used in a peculiar manner in stating the day of the month, which was reckoned backwards according to the following subdivision. The first of every month was called *Kalendæ*, 'the Calends;' the 5th or 7th was called *Nonæ*, 'the Nones ;' and the 13th or 15th was called *Idus*, 'the Ides.' All other days were counted by their distance from the Nones or Ides of the month in question, or from the Calends of the following month, the day *from* which and the day *to* which they reckoned, being both included in the sum.

The days on which the Nones and Ides fall in particular months may be remembered by the following rhymes :

'The 5th and 13th day divides
    A Roman month at the Nones and Ides;

But in March, October, July, May,
Count back from the 7th and 15th day.'

Thus, Jan. 2 is the 4th day before the Nones, and is written: *a. d. IV. Non. Jan.*, i. e. *ante* (*diem quartum*) *Nonas Januarias*, where *diem quartum* is a locative case inserted between the preposition *ante* and its case, and the whole is regarded as a phrase, which may be governed by another preposition; thus: *ex ante diem III. Non. Jun. usque ad pridie Kalendas Septembres*, 'from the 3rd day before the Nones of June up to the day before the Calends of September.' From this example it will be observed that the day before the Nones, Ides, and Calends was designated by the adverb *pridie*, and not by an ordinal number.

OBS. 6. All the ordinals are adjectives of three genders.

(56) (*c*) *Distributives.*

1. *singuli.*	40. *quadrageni.*
2. *bini.*	50. *quinquageni.*
3. *terni.*	60. *sexageni.*
4. *quaterni.*	70. *septuageni.*
5. *quini.*	80. *octogeni.*
6. *seni.*	90. *nonageni.*
7. *septeni.*	100. *centeni.*
8. *octoni.*	200. *duceni.*
9. *noveni.*	300. *treceni.*
10. *deni.*	400. *quadringeni.*
11. *undeni.*	500. *quingeni.*
12. *duodeni.*	600. *sexceni.*
13, 14, &c. *terni deni,*	700. *septingeni.*
quaterni deni, &c.	800. *octogeni.*
20. *viceni.*	900. *nongeni.*
30. *triceni.*	1000. *singula millia.*

OBS. 1. In combinations of the units with num-

bers above 20, the usual plan is to put the lesser number second, without *et*; as: *viceni seni*, ' 26 at a time, by twenty-sixes;' but the smaller number may also be prefixed with or without *et*; as : *quini et viceni*, or *quini viceni*, ' by twenty-fives.' The usual subtraction takes place in the case of 8 and 9 : thus, 18, 19 may be written *duodeviceni, undeviceni*; 28, 29, *duodetriceni, undetriceni*; and 99 is *undeceni*. It will be observed that there is no distributive for 1000 : but we say *singula millia*, ' by thousands at a time;' just as we say *singulis annis*, ' every year;' or *singulis diebus*, ' day by day.'

Obs. 2. Distributives are used instead of cardinals with words which have no singular; with the exception of *singuli*, for which *uni* is used (35, Obs.) Thus we say : *una mœnia*, ' a wall;' *binæ litteræ*, ' two epistles.' With such words *trini* is used for *terni*; as *trina castra*, ' three camps.'

(57) (*d*) *Multiplicatives.*

Of these words, which are formed by the addition of *-plex, -plicis*, to the root denoting the number, only the following are in use : *simplex*, 'simple;' *duplex*, ' double;' *triplex*, ' triple;' *quadruplex*, ' four-fold;' *quincuplex*, ' five-fold;' *septemplex*, ' seven-fold;' *decemplex*, ' ten-fold;' *centumplex*, ' one hundred-fold.'

(58) (*e*) *Proportionals.*

These words add *-plus* to the root denoting the number, and are generally used in the neuter gender. The following only are in use : *simplus, duplus, triplus, quadruplus, quinquiplus, septuplus, octuplus*. There is but a slight difference in meaning between the proportional and the multiplicative; *duplex* means that

which is double in itself, as *duplex ficus*, 'a double fig,' i.e. 'two growing together;' but *duplum* is the double of something else; as *pœna dupli*, 'a penalty of double the amount.'

(59) (*f*) *Numeral Adverbs.*

1. *semel*, 'once.'
2. *bis.*
3. *ter.*
4. *quater.*
5. *quinquies.*
6. *sexies.*
7. *septies.*
8. *octies.*
9. *novies.*
10. *decies.*
11. *undecies.*
12. *duodecies.*
13. *ter decies* or *tredecies.*
14. *quater decies* or *quartum decies.*
15. *quinquies decies* or *quindecies.*
16. *sexies decies* or *sedecies.*
17. *septies decies.*
18. *octies decies* or *duodevicies.*
19. *novies decies* or *undevicies.*
20. *vicies.*
30. *tricies.*
40. *quadragies.*
50. *quinquagies.*
60. *sexagies.*
70. *septuagies.*
80. *octogies.*
90. *nonagies.*
100 *centies.*
200. *ducenties.*
300. *trecenties.*
400. *quadringenties.*
500. *quingenties.*
600. *sexcenties.*
700. *septingenties.*
800. *octingenties.*
900. *noningenties* or *nongenties.*
1000. *millies.*

Obs. For intermediate numbers in the tens, the smaller number is either prefixed with *et*; as: *semel et vicies*, or affixed with or without *et*; as: *vicies et semel*, or *vicies semel*.

CHAPTER III.

PRONOUNS.

§ 9. *Personal Pronouns and their Possessives.*

(60) THE personal pronouns, which are used instead of nouns, as the nominative cases or subjects of verbs, are *ego*, ' I,' for the first person, and *tu*, ' thou,' for the second. The third person is not expressed in the nominative by a pronoun, but is either omitted, or expressed by a noun substantive. When, however, it is necessary to use a pronoun referring to the nominative case of the verb, we employ the pronoun *sui*, ' of himself, herself, itself, themselves,' which is called ' a reflective pronoun,' because it refers, or is reflected back for its explanation, to the principal word in the sentence. Thus, if we wish to express in Latin : ' Alexander said that he, namely, Alexander, was the son of Jove,' we must write : *Alexander dicebat* SE *Jovis filium esse*. These personal pronouns, and their supplement the reflective, have corresponding adjectives in *-us*, which are called *possessives*. The personal pronouns have possessives corresponding to their different numbers; but the reflective makes no difference between the singular and plural.

(61) First person. Second person. Reflective.

	Singular.		Singular.		Singular and Plural.	
N.	*ego*	Posses-	*tu*	Posses-	—	Posses-
G.	*mei*	sive.	*tui*	sive.	*sui*	sive.
D.	*mihi*	*meus*	*tibi*	*tuus.*	*sibi*	*suus.*
A.			*te*		*se*	
Ab.	*me*					

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	Plural.			Plural.	
N.					
A.	*nos*	Posses-		*vos*	Posses-
V.		sive.			sive.
G.	*nostri* or	*noster*		*vestri* or	*vester.*
	nostrum			*vestrum*	
D.	*nobis*			*vobis*	
Ab.					

Obs. The genitives *mei*, and *nostri* or *nostrum*, *tui*, and *vestri* or *vestrum*, are really the genitives singular and plural (13) of the possessives *meus*, *noster*, and *tuus*, *vester*, which are used instead of them in all instances except when a particular emphasis of personality is required; as: *si tibi cura mei, sit tibi cura tui*, 'if thou hast a care for *me*, care for *thyself*.' In the plural gen. *nostri*, *vestri*, are used when we speak of the persons as a whole; as: *memoria nostri tua*, 'your recollection of us,' as a single object of thought: *habetis ducem memorem vestri*, 'you have a general mindful of you all,' as a body. But we use *nostrûm*, *vestrûm*, when we speak of the persons as a collection of separate elements; thus these genitives are used with *omnium*; as: *patria est communis omnium nostrûm parens*, ' our native land is the common parent of all of us,' many and separable as we are.

§ 10. *Indicative Pronouns.*

(62) The pronouns *hic*, *iste*, *ille*, indicate, as objects, the three persons, ' I,' ' thou,' ' he.' *Hic*, ' this,' indicates the speaker and all close to him; *iste*, ' that of yours,' indicates the person addressed and those in his proximity; *ille*, ' that other,' indicates all distant persons and objects. They correspond respectively to the Greek ὅδε, οὗτος, and ἐκεῖνος, and are thus declined:

Singular.

	M.	F.	N.
N.	hic	hæc	hoc
G.		hujus	
D.		huic	
A.		hunc	
Ab.	hoc	hâc	hoc

Plural.

N.	hi	hæ	hæc
G.	horum	harum	horum
D.		his	
A.	hos	has	hæc
Ab.		his	

Singular.

N.	iste	ista	istud
G.		istius	
D.		isti	
A.	istum	istam	istud
Ab.	isto	istâ	isto

Plural.

N.	isti	istæ	ista
G.	istorum	istarum	istorum
D.		istis	
A.	istos	istas	ista
Ab.		istis	

Singular.

N.	ille	illa	illud
G.		illius	
D.		illi	
A.	illum	illam	illud
Ab.	illo	illâ	illo

Plural.

	M.	F.	N.
N.	illi	illæ	illa
G.	illorum	illarum	illorum
D.		illis	
A.	illos	illas	illa
Ab.		illis.	

OBS. *Ille* was anciently written *olle*, or *ollus*, -*a*, -*um*, from which we have the locative adverb *olim*, i. e. 'at that time,' whether past (which is the more common meaning) or future. *Alius*, 'another,' is in constant use, as a by-form of *ille*, which it resembles in declension (35). The only difference between them is that *alius* means 'another' indefinitely; *ille*, 'the' or 'that other' definitely; as: *alio die*, 'another day,' *illo die*, 'the other day,' i. e. 'on that day.'

§ 11. *Distinctive Pronouns.*

(63) The pronoun *is* and its derivatives *i-dem* and *i-pse* (sometimes *ipsus*) define or distinguish particular objects. The meaning of all three is conveyed by different usages of the Greek αὐτός. *Is* is either the correlative and antecedent to *qui*, so that *is qui* means 'the particular person who,' or it is used as a mere pronoun of reference, like the oblique cases of αὐτός; as: *uxor ejus*, 'his wife,' [illegible] the wife of a person already mentioned and referred to. *I-dem* means more emphatically 'the same man,' like ὁ αὐτός or 'the man as [illegible] apposition [illegible] *Is* and *i-[illegible]*

Plural.

	M.	F.	N.
N.	illi	illæ	illa
G.	illorum	illarum	illorum
D.		illis	
A.	illos	illas	illa
Ab.		illis.	

OBS. *Ille* was anciently written *olle*, or *ollus*, *-a*, *-um*, from which we have the locative adverb *olim*, i. e. 'at that time,' whether past (which is the more common meaning) or future. *Alius*, 'another,' is in constant use, as a by-form of *ille*, which it resembles in declension (35). The only difference between them is that *alius* means 'another' indefinitely; *ille*, 'the' or 'that other' definitely; as: *alio die*, 'another day,' *illo die*, 'the other day,' i. e. 'on that day.'

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Singular.

	M.	F.	N.
N.	is	ea	id
G.		ejus	
D.		ei	
A.	eum	eam	id
Ab.	eo	eâ	eo

Plural.

	M.	F.	N.
N.	ii (ei)	eæ	ea
G.	eorum	earum	eorum
D. } Ab. }		iis (eis)	
A.	eos	eas	ea

Singular.

	M.	F.	N.
N.	īdem	eadem	ĭdem
G.		ejusdem	
D.		eīdem	
A.	eundem	eandem	ĭdem
Ab.	eodem	eâdem	eodem

Plural.

	M.	F.	N.
N.	iidem	eædem	eădem
G.	eorundem	earundem	eorundem
D. } Ab. }		iisdem	
A.	eosdem	easdem	eădem.

Ipse is declined like *ille* and *iste*, except that in the singular the N. and A. neut. end in *-um* instead of *-ud*, as though it were *ipsus, ipsa, ipsum*.

§ 12. *Relative Pronouns and their Correlatives or Antecedents.*

(64) The relative *qui,* 'who,' connects with the indicative or distinctive pronouns, and especially with

is, its regular correlative and antecedent, some fuller description or explanation of the person or thing indicated or intended; as: *vidi eum, qui hæc scripsit,* ' I saw him, i. e. the man, who wrote these things,' i. e. ' the writer' (τὸν γράψαντα). *Qui* is thus declined:

Singular.

	M.	F.	N.
N.	qui	quæ	quod
G.		cujus	
D.		cui	
A.	quem	quam	quod
Ab.	quo	quâ	quo.

Plural.

	M.	F.	N.
N.	qui	quæ	quæ
G.	quorum	quarum	quorum
D.		quibus (queis)	
A.	quos	quas	quæ
Ab.		quibus (queis)	

OBS. The G. and D. *quojus, quoi* are obsolete. The locative *quum* is only used as a conjunction signifying 'when.'

(65) The other correlatives are *talis,* ' of such a kind,' *qualis,* ' of which kind' (declined like *tristis*); *tantus,* ' so great,' *quantus,* 'how great' (declined like *bonus*); *tot,* 'so many,' *quot,* 'how many' (undeclined).

(66) The affix *-cunque* may be subjoined to any relative in the sense of our '-ever' or '-soever;' as: *qui-cunque,* 'whoever,' *qualis-cunque,* 'of what kind soever,' &c.

§ 13. *Interrogative and Indefinite Pronouns.*

(67) The proper interrogative is *quis,* 'who?' which may be lengthened by prefix into *ecquis, num-*

quis, and by affix into *quisnam, numquisnam.* But all
the relatives may be used as interrogatives. The de-
clension of *quis* is the same as that of *qui* in the plural,
and merely substitutes *quis* for *qui*, and *quid* for *quod*
in the singular; thus: N. *quis, quæ, quid*; A. *quem,
quam, quid. Uter,* 'which of the two?' (35) is also
used as an interrogative.

(68) The indefinite pronouns are *quis*, 'any one,'
aliquis, 'some one' in particular, *quispiam*, 'some one'
in general, *quisquam, ullus*, 'any one at all,' *quidam*, 'a
certain person,' *alteruter*, 'one or the other' (of two),
quisque, 'every one,' *unusquisque*, 'each individual,'
uterque, 'each of two,' also 'both' (*uterque frater*,
'both brothers,' *uterque eorum*, 'each of them,' *utrique*,
'both of them'); *quivis, quilibet*, 'any one you please'
(out of a larger number), *utervis, uterlibet*, 'any one
you please' (of two); with which may be classed the
negatives, *nemo, neminis*, 'no one' (27), *nihil*, 'no-
thing,' *nullus*, 'no, none,' *neuter*, 'neither' (of two).

OBS. 1. In all interrogative and indefinite pronouns
the form *quod* is used as an adjective, and the form
quid as a substantive; thus we say : *aliquod monstrum*,
'some monster,' but *aliquid monstri*, 'something of a
monster.' This rule applies to *quoddam, quiddam;
quodpiam, quidpiam; unumquodque, unumquidque*, &c.
But *quisquam* is always substantive, and forms the
neuter in *quidquam* or *quicquam*. It has neither fem.
nor plural, and uses *ullus* as its adjective.

OBS. 2. The indefinite *quis* may be written *qui*,
chiefly in an adjective sense, and only after *si, nisi, ne,
num;* and *quis* itself is seldom used except in supposi-
tions, as *dicat quis*, 'suppose some one says,' after the
particles just mentioned, and others of a similar mean-
ing, such as : *quum, quanto, quo.* The fem. sing. or
neuter plur. is either *quæ* or *quă*, but more commonly
the latter.

OBS. 3. *Ali-quis* for *alius-quis* = *ille-quis* (35, 62) always indicates 'some one in particular,' though the object is not named: and the English 'some' must be introduced into the translation of all pronominal words to which the syllables *ali-* are similarly prefixed; thus: *ali-quot* is 'some few,' *ali-quantus*, 'of some considerable size,' *ali-quando*, 'at some time.' Consequently, *aliquis* is only a degree less definite than *quidam*, which may be explained as *certus aliquis*, and it is nearly synonymous with *quispiam*. The word 'any' cannot therefore be used in translating *aliquis* or the other words compounded with *ali-*. If by 'any' we mean to include within the range of our choice all the objects referred to, we must use *quivis, quilibet*. If by 'any' we mean to exclude all the objects specified, in which case we say 'any at all,' we must use *quisquam* or *ullus*. Such sentences are in effect negative. These distinctions, which are very important, will be remembered by the following rhymes:

> *Aliquis*, 'some one,' denotat
> Quempiam, sed non nominat.
> *Quivis, quilibet*, 'any you please,'
> Continebunt cunctas res.
> *Quisquam, ullus*, 'any at all,'
> Excludunt omne animal.

OBS. 4. In *utervis, uterque*, &c., *uter* is declined as above (35), and *ullus, nullus*, follow the same form of declension. *Nemo* is a substantive of the masculine gender, and is declined like *homo* which it includes (27), except that the gen. and abl. are rarely found in the best writers, who substitute *nullius* and *nullo*. *Nihil* occurs only as nom. and accus. But *nihili* and *nihilo* from *nihilum* are sometimes found.

§ 14. *Indefinite Relative Pronouns.*

(69) Indefinite relatives are those formed by the addition of *-cunque* to any relative (66), and to the interrogative *uter.* The reduplicated *quisquis* is used both relatively and as an adjective signifying ' every.' It is commonly found only in the nom. masc. and in the nom. and accus. neuter *quidquid.* The phrase *cŭĭcŭĭmŏdi*, ' of whatever kind,' has sprung from an abridgement of the gen. of this pronoun coupled with the gen. of *modus.*

CHAPTER IV.

VERBS.

§ 15. *Regular Verbs.*

(70) A regular verb is that which may be inflected through all its *voices, moods, tenses, numbers, persons,* and *participles.*

(*a*) There are two voices, the *active*, in *-o* (with the exception of *sum*, ' I am ;' *inquam*, ' I say ;') which means that the *subject*, or nominative *does* something ; the *passive*, in *-or*, which expresses that the subject or nominative *suffers* something, or has something *done to him, her*, or *it*, and so becomes an *object ;* thus : *amo*, ' I am loving ' some object, i. e. I am the *subject* of love ; *amor*, ' I am loved,' or some one loves me, i. e. I am the *object* of love.

If a verb is active in form, but not in sense, it is called *neuter ;* if it is active in sense, but passive in form, it is called *deponent.* If the action of a verb is confined to itself, it is called *intransitive ;* if it passes on to another object, it is called a *transitive* verb.

(*b*) There are four *moods* or ways (*modi*), in which an action or circumstance may be stated:

A. The *indicative*, which declares a fact; as: *puer scribit*, 'the boy is writing.'

B. The *imperative*, which gives a command; as: *scribe*, 'write!'

C. The *subjunctive*, which states a wish or possibility; as: *scribat puer*, 'may the boy write!' or 'the boy may write.'

D. The *infinitive*, by which the mere action or circumstance is described in a general and indefinite manner; as: *scribere*, 'to write,' or 'writing.'

(*c*) There are five *tenses* or times (*tempora*), in the indicative and subjunctive:

I. The *present*, which indicates that the action is going on at the time of speaking; as: *amo*, 'I am loving.'

II. The *imperfect*, which indicates that the action was going on at a time specified; as: *amabam*, 'I was loving' at some particular time.

III. The *perfect*, which declares that the action is past and gone now; as: *scripsi*, 'I have written,' or 'I wrote.'

IV. The *pluperfect*, which speaks of an action as done and ended at some specified time now past; as: *scripseram*, 'I had written' at some specified time.

V. The *future*, which indicates some action as coming or about to be; as: *amabo*, 'I shall love.'

(*d*) In every one of these tenses there are two *numbers*, singular and plural, and in each number three *persons*, corresponding to the personal and indicative pronouns, *ego, nos; tu, vos; hic, hi, iste, isti, ille, illi.*

(*e*) *Participles*, which are so called from partaking of the nature of the noun and verb, are nominal forms expressing the mere action of the verb like the infinitive mood, for which they are sometimes used.

The participles are either active and present (E. i.); as: *amans, amandus, amabundus,* 'loving;' or active and future (E. v.); as: *amatūrus,* 'about to love;' or passive and past (E. iii.); as: *amātus,* 'loved.'

The neuter of the present participle, under the form *-ndus,* is used to make oblique cases of the infinitive, and is then called a *gerund* (F.); as: *amandum,* 'to love;' *amandi,* 'of loving;' *amando,* 'in or by loving.'

There are also verbals in *-tus,* which correspond in meaning to the infinitive; and these, when used in the accusative and ablative in *-tum* and *-tu,* are called *supines* (G.), and correspond in meaning to the gerunds in *-dum* and *-do;* as: *amatum,* 'to love;' *amatu,* 'in or by loving.' The supine in *-tum* is used with *iri,* the infin. of the impersonal *itur,* 'things are going,' to express the fut. passive of that mood; thus: *audio eum monitum iri,* ' I hear that things are going to admonish him,' i.e. that he will be admonished.

(71) The conjugations are arrangements of verbs according to the form of the syllable to which the terminations are appended, and, like the declensions, depend upon the distinctions pointed out before (4). There are three vowel conjugations, in *-a, -e, -i* respectively, and one consonant conjugation, to which the semi-consonant conjugations in *-i* and *-u* are properly appended.

§ 16.　*The Substantive Verb.*

Sum, ' I am.'

(72) All the conjugations make some use of the verb *sum,* which is thus inflected:

A.

I.

Singular.

1. *sum,*   I am
2. *ĕs,*   { thou art
             { you are
3. *est,*   he is.

Plural.

1. *sŭmus,* we are
2. *estis,* ye are
3. *sunt,*   they are.

II.

Singular.

1. *ĕram,*   I was
2. *ĕras,*   { thou wert
             { you were
3. *ĕrăt,*   he was.

Plural.

1. *ĕrāmus,* we were
2. *ĕrātis,* ye were
3. *erant,* they were.

III.

Singular.

1. *fui,*   I have been
2. *fuisti,* { thou hast been
              { you have been
3. *fuit,*   he has been.

Plural.

1. *fuĭmus,* we have been
2. *fuistis,* ye have been
3. *fuērunt* or } they have been.
   fuēre,   }

IV.

Singular.

1.	*fuĕram,*	I had been
2.	*fuĕras,*	{ thou hadst been { you had been
3.	*fuĕrat,*	he had been.

Plural.

1.	*fuerāmus,*	we had been
2.	*fuerātis,*	ye had been
3.	*fuĕrant,*	they had been.

V.

Singular.

1.	*ĕro,*	I shall be
2.	*ĕrĭs,*	{ thou wilt be { you will be
3.	*ĕrĭt,*	he will be.

Plural.

1.	*ĕrĭmus,*	we shall be
2.	*ĕrĭtĭs,*	ye will be
3.	*ĕrunt,*	they will be.

B.

	Singular.		**Plural.**	
2.	*ĕs, esto,*	be thou	*este, estōte,*	be ye
3.	*esto,*	{ be he, or { let him be	*sunto,*	{ be they, or { let them be.

C.

I.

Singular.

1.	*sim (siem, fuam,* obsol.)	I may be
2.	*sīs,*	{ thou mayst be { you may be
3.	*sit,*	he may be

Plural.

1. *sīmus*,   we may be
2. *sītis*,   ye may be
3. *sint*,   they may be.

II.

Singular.

1. *essem, fŏrem*,   I might be
2. *esses, fŏres*,   { thou mightest be / you might be
3. *esset, fŏret*,   he might be.

Plural.

1. *essēmus, fŏrēmus*, we might be
2. *essētis, fŏrētis*, ye might be
3. *essent, fŏrent*,   they might be.

III.

Singular.

1. *fuero, fuerim*, I shall or may have been
2. *fuĕris*,   { thou wilt / you will } or { mayst / may } have been
3. *fuĕrit*,   he will or may have been.

Plural.

1. *fuĕrĭmus**, we shall or may have been
2. *fuĕrītis**, ye will or may have been
3. *fuĕrint*,   they will or may have been.

IV.

Singular.

1. *fuissem*, I should or might have been
2. *fuisses*, { thou wouldest / you would } or { mightest / might } have been
3. *fuisset*, he would or might have been.

* The quantity of *-rimus* and *-ritis* in this tense has been a cause of dispute to the old grammarians. The poets make the *i* common, but usage and philological reasoning are in favour of the long *i*.

<div align="center">Plural.</div>

1. *fuissēmus,* we should ⎫
2. *fuissētis,*   you would ⎬ or might have been.
3. *fuissent,*   they would ⎭

<div align="center">v.</div>

<div align="center">Singular.</div>

1. *fŭtūrus sim,*   I may
2. *fŭtūrus sis,*   { thou mayst
               you may   } be about to be.
3. *fŭtūrus sit,*   he may

<div align="center">Plural.</div>

1. *fŭtūri sīmus,* we may ⎫
2. *fŭtūri sītis,*   ye may ⎬ be about to be.
3. *fŭtūri sint,*   they may ⎭

As *futurus* is a participle, it will, according to the syntax, alter with the gender of the nominative to the verb.

<div align="center">

D.

I.

esse, to be.

III.

fuisse, to have been.

v.

fŏre vel *fŭtūrum esse,* to be about to be.

</div>

The present participle *sens* occurs only in some compounds; as: *ab-sens,* 'being away, or at a distance,' from *ab-sum.*

The future participle is *futurus,* 'about to be.'

§ 17.   *Vowel Conjugations.*

(73)   The vowel conjugations contain contracted verbs only, and are known by the long *ā*, *ē*, and *ī* respectively of the infinitive; thus we have *ămāre* for *ama-ĕre*, *monēre* for *mone-ĕre*, and *audīre* for *audi-ĕre*. Hence we see that the irregular *do, das, dedi, dăre, dătum* does not belong entirely to the vowel verbs, but partly also to the same class as its compounds: *condo, condĭs, condĭdi, condĕre; trado, tradĭs, tradĭdi, tradĕre;* &c.   And similarly we distinguish from this class the semi-consonant verbs in -*io*, as: *fŭg-io, fŭgĭs, fūgi, fŭgĕre; rapio, rap-ĭs, rapui, rapĕre;* &c.

First or -a Conjugation.

(74)   Active voice: *amo*, ' I love' or ' am loving.'

A.

I.   'love,' 'do love' or 'am loving.'

Singular.	Plural.
1. ămo	ămāmus
2. ămās	ămātĭs
3. ămăt	ămant.

II.   'did love' or 'was loving.'

1. ămābam	ămābāmŭs
2. ămābas	ămābātis
3. ămābat	ămābant.

III.   'loved' or 'have loved.'

1. ămāvi	ămāvĭmus
2. ămāvisti	ămāvistis
3. ămāvĭt	ămāvērunt *v.* ămāvērĕ.

IV.   'had loved.'

1. ămāvĕram	ămāvĕrāmus
2. ămāvĕrās	ămāvĕrātis
3. ămāvĕrat	ămāvĕrant.

v. 'shall' or 'will love.'

Singular.	Plural.
1. ămābo	ămābĭmus
2. ămābis	ămābĭtis
3. ămābit	ămābunt.

B. 'love thou.'

2. ămā, ămāto	ămāte, ămātōte
3. ămāto	ămanto.

C.

I. 'may love.'

1. ămem	ămēmus
2. ămēs	ămētis
3. ămĕt	ăment.

II. 'might love.'

1. ămārem	ămārēmus
2. ămārēs	ămārētis
3. ămārĕt	ămārent.

III. 'shall' or 'may have loved.'

1. ămāvĕro, ămāvĕrim	ămāvĕrīmus
2. ămāvĕris	ămāvĕrītis
3. ămāvĕrit	ămāvĕrint.

IV. 'should' or 'might have loved.'

1. ămāvissem	ămāvissēmus
2. ămāvisses	ămāvissētis
3. ămāvisset	ămāvissent.

v. 'may be about to be loved.'

1. ămātus, -a, -um, sim		ămāti, -æ, -a, simus	
2.	sis		sitis
3.	sit		sint.

D.

I. 'to love.'

ămāre.

III. 'to have loved.'

ămāvisse.

v. 'to be about to love.'

amaturum, -am, -um, -esse v. fore.

E.

I. amans, 'loving.'   v. ămātūrus, 'about to love.'

F.   G.

amandum, 'to love.'   amatum, 'to love.'
amandi, 'of loving.'
amando, 'in' or 'by loving.'   amatu, 'in' or 'by loving.'

(75)   Passive voice: *amor*, 'I am being loved.'

A.

I. 'am being loved.'

Singular.	Plural.
1. ămor	ămāmur
2. ămāris *v.* ămāre	ămāmĭni
3. ămātur	ămāntur.

II. 'was being loved.'

1. ămābar	ămābāmur
2. ămābāris *v.* ămabāre	ămābāmĭni
3. ămābātur	ămābantur.

III. 'was, have been loved.'

Singular.

1. ămātus, -a, -um, sum *v.* fui *
2.   es   *v.* fuisti
3.   est *v.* fuit.

* The auxiliary *fui* is rarely, if ever, used by good authors to form the perfect passive, and the same remark applies to *fueram.*

Plural.

1. ămāti, -æ, -a, sŭmus *v.* fŭĭmus
2.   estis *v.* fuistis
3.   sunt, fuērunt *v.* -ēre.

IV. 'had been loved.'

Singular.

1. ămātus, -a, -um, eram *v.* fuĕram
2.   eras *v.* fuĕras
3.   erat *v.* fuĕrat.

Plural.

1. ămāti, -æ, -a, ĕrāmus *v.* fuĕrāmus
2.   ĕrātis *v.* fuĕrātis
3.   ĕrant *v.* fuĕrant.

V. 'shall, will be loved.'

Singular.	Plural.
1. ămābor	ămābĭmur
2. ămābĕris *v.* ămābĕre	ămābĭmĭni
3. ămābĭtur	āmābuntur.

B. 'be loved.'

2. ămārĕ, ămātor	ămāmĭnī, ămāmĭnor
3. ămātor	ămantor.

C.

I. 'may be loved.'

1. ămer	ămēmur
2. ămēris *v.* ămēre	ămēmĭni
3. ămētur	ămentur.

II. 'might be loved.'

1. ămārer	ămārēmur
2. ămārēris *v.* -ēre	ămārēmĭni
3. ămārētur	ămārentur.

III.   'shall' or 'may have been loved.'

Singular.

1. ămātus, -a, -um, sim, fuero, fuerim
2.   sis, fueris
3.   sit, fuerit.

Plural.

1. ămāti, -æ, -a, sīmus, fuĕrĭmus
2.   sītis, fuĕrĭtis
3.   sint, fuĕrint.

IV.   'should' or 'might have been loved.'

Singular.

1. ămātus, -a, -um, essem, fuissem
2.   esses, fuisses
3.   esset, fuisset.

Plural.

1. ămāti, -æ, -a, essēmus, fuissēmus
2.   essētis, fuissētis
3.   essent, fuissent.

D.

I. 'to be loved.'

amāri (obsol. amarier).

III. 'to have been loved.'   v. 'to be about to be loved.'
ămātum esse v. fuisse.   amātum īri.

E.

III. ămātus, 'loved.'

(76)   *Remarks on the -a Conjugation.*

(1)   *Perfect.*   There are three forms of the perfect active in Latin: (a) the proper or reduplicated perfect; as *dĕdi* from *do*, *stĕti* from *sto*; (β) the aorist-perfect in *-si*; as *scripsi* from *scribo*; (γ) the composite

perfect, which adds -*vi* or -*ui*, for *fui*; as *ama-vi* for *ama-fui* from *amo*. The only verbs of the -*a* conjugation, which take the proper perfect, are *do* and *sto*, mentioned above. *Do*, which is otherwise irregular, exhibits the following forms: A. I. *do, das, dat, dămus, dătis, dant*, II. *dăbam*, v. *dăbo*, B. *da, dăto*, C. I. *dem, des, det, dēmus, dētis, dent*, II. *dărem*, D. *dăre*, supine *dătum*. All other -*a* verbs take the composite perfect from *fui*, which is written -*vi* if the *a* of the root is retained, and -*ui* if the *a* is elided; and the *v* is absorbed or represented only by a lengthening of the first vowel of the verb, if in the latter case it comes in contact with another *v*. In the pluperfect, *ave*- or *avi*- may be contracted into *â*; as *amârat, amâsset*, for *amaverat, amavisset*. The following are the only verbs which elide the characteristic -*a*: *crĕpo, crepui*, 'rattle;' *cŭbo, cubui*, 'lie;' *dŏmo, domui*, 'tame;' *frĭco, fricui*, 'rub;' *mĭco, micui*, 'move rapidly;' *nĕco, necui*, 'kill;' *plĭco, plicui*, 'fold;' *sĕco, secui*, 'cut;' *sŏno, sonui*, 'sound;' *tŏno, tonui*, 'thunder;' *vĕto, vetui*, 'forbid;' and their compounds. In some of these verbs the *a* is occasionally retained in the perfect. Thus *applico, complico, implico* have also the perfects *applicavi*, &c. The simple verb *neco* has generally the perfect *necavi*, though its compounds, as *eneco, enecui*, most frequently omit the characteristic. The only compound of *mico*, which retains the form in -*avi*, is *dimico*, 'I fight.' In the verbs *jŭvo*, 'I assist;' *lăvo*, 'I wash,' the affix of the perfect is represented only by a lengthening of the root syllable; thus we have *jūvi* for *jŭv-ui* and *lāvi* for *lăv-ui*. Verbs derived from adjectives in -*plex*, as *duplico* from *duplex*, and *supplico* from *supplex*, must be carefully distinguished from the compounds of *plico*. These verbs always retain their characteristic in the perfect, which is *duplicavi, supplicavi*, &c.

(2) *Supine and passive participle.* Verbs, which omit the characteristic *a* in the perfect, generally omit it in the supines, or rather substitute for it a short *i*. Thus *cubo* makes *cubĭtum, domo, domĭtum, plico, plicĭtum*, &c. But the compounds of *plico* sometimes retain *a* in the supine as they do in the perfect; thus we have *applicatum, complicatum, explicatum* as well as *applicitum*, &c. *Frico, neco*, and *seco* omit even the *i*, and their supines are *frictum, nectum, sectum*, though *fricatum, necatum* also occur. The same is the case with *jŭvo, jŭvi, jŭtum; lăvo, lāvi, lautum* or *lōtum. Poto*, although it has a regular perfect, has both *potatum* and *potum* in the supine, and its participle is *potus*, which means both 'being drunk' and 'having drunk.' *Mico* has no supine, and its compounds always retain the characteristic in the supine; as: *emicātum, dimicātum.*

Second or -e Conjugation.

(77)   Active voice: *mŏneo*, 'I put in mind.'

A.

I.

Singular.	Plural.
1. moneo	monēmus
2. monēs	monētis
3. monet	monent.

II.

1. monēbam	monēbāmus
2. monēbas	monēbātis
3. monēbat	monebant.

III.

1. monui	monuĭmus
2. monuisti	monuistis
3. monuit	monuērunt *v.* monuēre.

IV.

Singular.	Plural.
1. monuĕram	monuerāmus
2. monuĕras	monuerātis
3. monuĕrat	monuĕrant.

v.

1. monēbo	monēbĭmus
2. monēbis	monēbĭtis
3. monēbit	monēbunt.

B.

2. monē, monēto	monēte, monētōte
3. monēto	monento.

C.

I.

1. moneam	moneāmus
2. moneas	moneātis
3. moneat	moneant.

II.

1. monērem	monērēmus
2. monēres	monērētis
3. monēret	monērent.

III.

1. monuĕro, monuĕrim	monuĕrĭmus
2. monueris	monuĕrĭtis
3. monuerit	monuĕrunt.

IV.

1. monuissem	monuissēmus
2. monuisses	monuissētis
3. monuisset	monuissent.

v.

Singular.   Plural.
1. monitūrus, -a, -um, sim   monitūri, -æ, -a, sīmus
2.   sis   sītis
3.   sit   sint.

D.

ɪ. monēre. ɪɪɪ. monuisse. v. moniturum esse v. fore.

E.

ɪ. monens.   v. monitūrus.

F.   G.

monendum   monĭtum
monendi
monendo   monĭtu.

(78) Passive voice: *moneor*, 'I am being put in mind.'

A.

ɪ.

1. moneor   monēmur
2. monēris v. monēre   monēmĭni
3. monētur   monentur.

ɪɪ.

1. monēbar   monēbāmur
2. monēbāris v. monēbāre monēbāmĭni
3. monēbātur   monēbantur.

ɪɪɪ.

1. monĭtūs, -a, -um, sum   monĭti, -æ, -a, sumus
2.   es   estis
3.   est   sunt.

IV.

Singular.	Plural.
1. monĭtus, -a, -um, eram	monĭti, -æ, -a, eramus
2. eras	eratis
3. erat	erant.

V.

1. monēbor	monēbĭmur
2. monēbĕris (-e)	monēbĭmĭni
3. monēbĭtur	monēbuntur.

B.

2. monēre, monētor	monēmĭni, monēmĭnor
3. monētor	monentor.

C.

I.

1. monear	moneāmur
2. moneāris (-e)	moneāmini
3. moneātur	moneantur.

II.

1. monērer	monērēmur
2. monērēris (-e)	monērēmĭni
3. monērētur	monērentur.

III.

Singular.

1. monĭtus, -a, -um, sim, fuĕro, fuĕrim	
2. sis, fuĕris	
3. sit, fuĕrit.	

Plural.

1. monĭti, -æ, -a, sīmus, fuĕrĭmus	
2. sītis, fuĕrītis	
3. sint, fuĕrint.	

IV.

Singular.

1. monĭtus, -a, um, essem, fuissem
2.   esses, fuisses
3.   esset, fuisset.

Plural.

1. monĭti, -æ, -a, essēmus, fuissēmus
2.   essētis, fuissētis
3.   essent, fuissent.

D.

I. monēri (obs. *monerier*). III. monĭtum, -am, -um, esse. V. monĭtum iri. E. III. monĭtus.

(79) *Remarks on the -e Conjugation.*

(1) *Perfect.* The only verbs of this conjugation, which take the proper or reduplicated perfect, are *mordeo*, 'I bite,' *mŏmordi; pendeo*, 'I am hanging,' *pependi; tondeo*, 'I shear,' *totondi; spondeo*, 'I promise,' *spŏpondi.* Most of the -e verbs elide this characteristic in the perfect, and take the composite form (γ) in -*ui*, as *mon-eo, mon-ui, hab-eo, hab-ui.* The only verbs, which form the perfect in *ē-vi*, are *deleo*, 'I destroy,' *delēvi; fleo*, 'I weep,' *flēvi; neo*, 'I spin,' *nēvi;* the compounds of *oleo*, 'I grow,' as *ab-oleo, ab-olēvi, ad-oleo, ad-olevi;* the compounds of *pleo*, 'I fill,' as *compleo, complēvi, impleo, implēvi; vieo*, 'I bind with twigs,' *viēvi.* Some of the verbs which omit the characteristic -*e* take the aorist-perfect in -*si* (β), which, as we shall see, is the usual form with consonant-verbs. The only labial verb which exhibits this perfect is *jubeo*, which has *jussi* for *jub-si;* but *sorbeo* may have *sorpsi*, as well as its more common perfect *sorbui.* The following guttural verbs have the perfect in -*si*, which, in combination with the preceding letter, becomes -*xi*: *augeo*, 'I increase,' *auxi; frigeo*, 'I freeze,' *frixi; luceo*,

'I shine,' *luxi*; *lugeo*, 'I bewail,' *luxi*; to which must
be added *conniveo* for *conniqueo*, 'I wink,' *connixi*, also
connīvi, as in *caveo* mentioned below. If the liquid *l*
or *r* precedes the guttural, this is omitted before -*si*:
as in *algeo*, 'I am cold,' *alsi*; *fulgeo*, 'I shine,' *fulsi*;
indulgeo, 'I indulge,' *indulsi*; *mulceo*, 'I soothe,' *mulsi*;
mulgeo, 'I milk,' *mulsi*; *tergeo*, 'I wipe,' *tersi*; *torqueo*,
'I twist,' *torsi*; *turgeo*, 'I swell,' *tursi*; *urgeo*, 'I
press,' *ursi*. When a dental precedes the -*e*, it is
omitted before -*si*, as in *ardeo*, 'I burn,' *arsi*; *rideo*,
'I laugh,' *risi*; *suadeo*, 'I advise,' *suasi*. The same
rule applies to the *r* of *hæreo*, 'I stick,' perf. *hæsi*;
but *maneo*, 'I remain,' makes *mansi*. And *sĕdeo*, 'I
sit,' *vĭdeo*, 'I see,' merely add *i* and lengthen the first
syllable, the perfects being *sēdi*, *vīdi*; and the same
absorption has really taken place in *prandeo*, 'I dine,'
perf. *prandi*; *strideo*, 'I hiss,' perf. *strīdi*; where the
root vowel is already long by position or by nature.
The same is generally the case when the root ends
with *v*; thus we have: *caveo*, 'I take care,' *cāvi*; *faveo*,
'I am favourable,' *favi*; *foveo*, 'I make warm, cherish,'
fōvi; *moveo*, 'I move,' *mōvi*; *paveo*, 'I dread,' *pāvi*;
voveo, 'I vow,' *vōvi*. The compounds of *movi* some-
times syncopate *vi*-, as in *commôssem* for *commovissem*.
But *ferveo*, 'I glow,' makes *fervui* as well as *fervi*,
and *conniveo*, as we have seen, makes *connixi* as well
as *connīvi*.

(2) *Supine and passive participle.* The charac-
teristic -*e* is retained only in those verbs which exhibit
it in the perfect; as: *deleo*, *delēvi*, *delētum*: even in
one of these it is elided; for we have *adoleo*, *adolēvi*,
adultum, and another compound of *oleo*, namely, *aboleo*,
has *abolĭtum*, substituting a short *i* for the *ē*, which is
generally the case in verbs which form the perfect in
-*ui*; thus we have *moneo*, *monui*, *monĭtum*; *habeo*,
habui, *habĭtum*, &c. The deponent *tueor*, 'I protect,'

sometimes forms its participle *tutus* as well as *tuitus*, and the shorter form is always adopted, when the participle is used as an adjective, and *tutus*, 'protected,' means 'safe.' Guttural verbs often form the supine and participle passive in *ct*; thus, from *augeo, doceo, lugeo*, we have *auctus, doctus, luctus*. If *l* or *r* precedes the guttural, the latter is omitted and the *t* changed into *s*; thus, from *mulceo*, 'I soothe,' *mulgeo*, 'I milk,' *tergeo*, 'I wipe,' we have *mulsus* and *tersus*. But the *t* is retained in *indulgeo* and *torqueo*, which make *indultus* and *tortus*. All other verbs of this kind want the supine and passive participle. *Misceo*, 'I mix,' makes both *mistus* and *mixtus*. *Ardeo, fateor, mordeo, pendeo, sedeo, suadeo, video*, have for their supines, *arsum, fassum, morsum, pensum, sessum, suasum, visum*. *Teneo* gives *tentum*, *misereor* both *misertus* and *miseritus*, *torreo, tostum*; *caveo, moveo, voveo, cautum, mōtum, vōtum*; *censeo* has *censum*, but *recenseo* makes *recensĭtum* as well as *recensum*. *Hæreo* has only *hæsum, maneo, mansum*, and *jubeo, jussum*. *Cieo*, 'to stir up,' makes *cĭtum*, to be distinguished from the synonymous *cītum*, which belongs to *cio*. The deponent *reor*, 'I think,' has the irregular form *rătus*, whence *ratio*; but the compound *ir-rĭtus = non ratus*, 'not ratified,' 'of no effect,' follows the model of *monĭtus*.

Third or -i Conjugation.

(80) Active voice: *audio*, 'I hear.'

A.

I.

Singular.	Plural.
1. audio	audīmus
2. audīs	audītis
3. audit	audiunt.

II.

Singular.	Plural.
1. audiēbam	audiēbāmus
2. audiēbas	audiēbātis
3. audiēbat	audiēbant.

III.

1. audīvi	audīvimus
2. audīvisti	audīvistis
3. audīvit	audīvērunt *v.* audīvēre.

IV.

1. audīveram	audīverāmus
2. audīveras	audīverātis
3. audīverat	audīverant.

V.

1. audiam	audiēmus
2. audies	audiētis
3. audiet	audient.

B.

2. audī, audīto	audīte, audītōte
3. audīto	audiunto.

C.

I.

1. audiam	audiāmus
2. audias	audiātis
3. audiat	audiant.

II.

1. audīrem	audīrēmus
2. audīres	audīrētis
3. audīret	audīrent.

III.

Singular.	Plural.
1. audīvĕro, audīverim	audīvĕrĭmus
2. audīvĕris	audīverĭtis
3. audīverit	audīvĕrint.

IV.

1. audīvissem	audīvissēmus
2. audīvisses	audīvissētis
3. audīvisset	audīvissent.

V.

1. audītūrus, -a, -um, sim	audītūri, -æ, -a, simus
2. sis	sitis
3. sit	sint.

D.

ɪ. audīre.   ɪɪɪ. audīvisse.   v. auditūrum esse *v.* fore.

E.

ɪ. audiens.   v. audītūrus.

F.	G.
audiendum	audītum
audiendi	
audiendo.	audītu.

(81)   Passive voice: *audior,* 'I am being heard.'

A.

ɪ.

1. audior	audīmur
2. audīris (-e)	audīmĭni
3. audītur	audiuntur.

ɪɪ.

1. audiēbar	audiebāmur
2. audiēbāris	audiēbāmini
3. audiēbātur	audiēbantur.

III.

Singular.		Plural.
1. audītus, -a, -um, sum		audīti, -æ, -a, sumus
2.	es	estis
3.	est	sunt.

IV.

1. audītus, -a, -um, eram		audīti, -æ, -a, erāmus
2.	eras	erātis
3.	erat	erant.

V.

1. audiar	audiēmur
2. audiĕris (-e)	audiēmĭni
3. audiētur	audientur.

B.

2. audīre, audītor	audīmĭni, audīmĭnor
3. audītor	audiuntor.

C.

I.

1. audiar	audiāmur
2. audiāris (-e)	audiāmĭni
3. audiātur	audiantur.

II.

1. audīrer	audīrēmur
2. audīrēris (-e)	audīrēmĭni
3. audīrētur	audīrentur.

III.

Singular.

1. audītus, -a, -um,	sim, fuero, fuerim
2.	sis, fueris
3.	sit, fuerit.

· 5

Plural.

1. audīti, -æ, -a, sīmus, fuerīmus
2.   sītis, fuĕrītis
3.   sint, fuĕrint.

IV.

Singular.

1. audītus, -a, -um, essem, fuissem
2.   esses, fuisses
3.   esset, fuisset.

Plural.

1. audīti, -æ, -a, essēmus, fuissēmus
2.   essētis, fuissētis
3.   essent, fuissent.

D.

I. audīri (obs. *audirier*).   III. audītum, -am, -um,
    esse.   v. audītum iri.   E. III. audītus.

(82) *Remarks on the -i Conjugation.*

(1) *Imperfect.* The imperfect almost always adds
-*ēbam*, &c. to the characteristic *i*, but the poets con-
tract *ie* into *i:* thus Virgil has *lenībat* from *lenio*,
polībant from *polio*, &c. ; and *eo*, *queo*, as we shall see,
have always *ībam*, *quībam*.

(2) *Perfect.* The perfect is generally in -*īvi*,
which may be shortened into *ii*, and even contracted in
the pluperfect subjunctive into *i:* thus we may have
not only *audīvit*, *audivissent*, but also *audiit* and
audissent. The aorist perfect in -*si* is not uncommon,
especially with guttural verbs; thus *amicio*, 'I clothe,'
sancio, 'I ordain,' *vincio*, 'I bind,' make *amixi*, *sanxi*
and *vinxi*; but *amicio* has also *amicui* and *sancio* has
sometimes *sancīvi.* If *l* or *r* precedes the guttural, it

produces the same effect as in the *-e* conjugation, for the guttural is omitted before *-si*; thus *farcio*, ' I stuff,' *fulcio*, ' I support,' *sarcio*, ' I mend,' make *farsi, fulsi, sarsi*. The labial verbs *sepio*, ' I hedge in,' *cambio*, ' I exchange,' have the perfects *sepsi, campsi*. The dental *sentio*, ' I feel,' makes *sensi*. And of the liquid verbs *haurio* makes *hausi* (like *hœres*), *aperio*, ' I open,' and *operio*, ' I cover,' make *aperui, operui; salio*, ' I leap,' makes *salui* and sometimes *salii; sarrio*, ' I weed corn with a hook,' *sarrīvi* and *sarrui*, and *vĕnio*, ' I come,' perf. *vēni*, is the only verb of this class, which represents the absorbed affix of the perfect by a lengthening of the root syllable.

(3) *Future*. In the *-i* conjugation, as in the consonant-verbs, the only future in common use is a stronger form of the present subjunctive, to which it corresponds in the first person singular. The true form in *-bo* is obsolete except in *eo* and *queo*.

(4) *Supine and passive participle*. The regular supine and passive participle retain the characteristic *i*, as in *audītus*, and, of course, when this is the root vowel, as in *accītus* from *accio*, to be distinguished from *concĭtus, incĭtus, percĭtus*, which belong to *concieo, incieo, percieo*. The *i* is omitted in those cases in which it is omitted in the perfect; thus we have: *amicio, amixi, amictus; sancio, sanxi, sanctus*, (but *sancīvi, sancītus*)*; vincio, vinxi, vinctus*. Similarly *farcio, farsi, fartus* (also *farsus*)*; fulcio, fulsi, fultus; sarcio, sarsi, sartus*. Verbs with *r* before the characteristic *i* omit the latter before the *t;* thus we have *apertus, compertus, expertus, opertus, ortus, repertus* from *aperio, comperio, experior, operio, orior, reperio*. But *haurio* makes *haustus, hausum*, and *hausurus*. *Salio* and *venio* make *saltus* and *ventus; sentio* has *sensus*, and *sepelio* forms its participle *sepultus*.

(83) The verb *eo*, ' I go,' belongs to the *-i* conju-

gation, but changes *i* into *e* before *a, o, u*. It is in-
flected thus:

A.   I.   *eo, is, it, īmus, ītis, eunt.*
    II.   *ībam, -as, -at, -amus, -atis, -ant.*
    III. *īvi* (in compounds *ii*), *īvisti*, &c.
    IV. *īveram, īveras*, &c. (in compounds *ieram*.)
    V.   *ībo, ībis*, &c.

B.   *i, īto ; īto ; īte, ītōte, eunto.*

C.   I.   *eam, eas, eat*, &c.
    II.   *īrem, īres, īret*, &c.
    III. *īvero* or *īverim, īveris*, &c. (in compounds
         iero, &c.)
    IV. *īvissem* (in compounds *iissem* or *issem*.)

D.   *īre*. Part. *iens*, gen. *euntis*. Fut. *ĭtūrus*. Ge-
    rund *eundum*, &c. Supine *ĭtum.*

Eo has no passive except when used as an imper-
sonal; as: *itur a me*, 'I go,' and in the infinitive *iri*,
when, in conjunction with the supine of a verb, it forms
the future passive, as *amatum iri*, 'to be about to be
loved,' (70.) Some of its compounds, however, are
regularly formed in the passive; as *prætereor*, 'I am
passed by,' *adeor*, 'I am approached,' &c. *Queo*, 'I
can,' and *nequeo*, 'I am unable,' are inflected like *eo.*

§ 18.   *Fourth or Consonant Conjugation.*

(84)   Regular consonant verbs are divided into
different classes according to the nature of the conso-
nant which is their characteristic. Thus there are
mute verbs and liquid verbs; and the mute verbs are
either labial, guttural or dental: and to these must be
added the semi-consonantal verbs in *i* and *u*. Accord-
ingly we have the following arrangement:

A. *Mute Verbs:*

(a) *Labial* verbs; as: *scribo*, 'I write,' *scripsi, scriptum.*

(b) *Guttural* verbs; as: *dico*, 'I speak,' *dixi, dictum.*

(c) *Dental* verbs; as: *ludo*, 'I play,' *lusi, lusum.*

B. *Liquid Verbs:*

L verbs; as: *colo*, 'I till,' *colui, cultum.*
M verbs; as: *gemo*, 'I groan,' *gemui, gemitum.*
N verbs; as: *cano*, 'I sing,' *cecini, cantum.*
R verbs; as: *gero*, 'I carry,' *gessi, gestum.*
S verbs; as: *texo*, 'I weave,' *texui, textum.*

C. *Semi-consonantal Verbs:*

I verbs; as: *facio*, 'I make,' *feci, factum.*
U verbs; as: *ruo*, 'I throw down,' *rui, ruitum* or *rūtum.*

We will take the first of these, as a specimen of the regular conjugation of verbs which form their infinitive in *-ĕre.*

(85) Active voice: *scribo*, 'I am writing.'

A.

I.

Singular.	Plural.
1. scrībo	scrībĭmus
2. scrībis	scrībĭtis
3. scrībit	scrībunt.

II.

1. scrībēbam	scrībēbāmus
2. scrībēbas	scrībēbātis
3. scrībēbat	scrībēbant.

III.

	Singular.	Plural.
1.	scripsi	scripsĭmus
2.	scripsisti	scripsistis
3.	scripsit	scripsērunt *v.* scripsēre.

IV.

1.	scripsĕram	scripsĕrāmus
2.	scripsĕras	scripsĕrātis
3.	scripsĕrat	scripsĕrant.

V.

1.	scribam	scribēmus
2.	scribes	scrībētis
3.	scribet	scrībent.

B.

2.	scrībe, scribĭto	scribĭte, scrībitote
3.	scribĭto	scribunto.

C.

I.

1.	scrībam	scrībāmus
2.	scrības	scrībātis
3.	scrībat	scrībant.

II.

1.	scrībĕrem	scrībĕrēmus
2.	scrībĕres	scrībĕrētis
3.	scrībĕret	scribĕrent.

III.

1.	scripsĕro, scripsĕrim	scripsĕrĭmus
2.	scripsĕris	scripsĕrĭtis
3.	scripsĕrit	scripsĕrint.

IV.

	Singular.	Plural.
1.	scripsissem	scripsissēmus
2.	scripsisses	scripsissētis
3.	scripsisset	scripsissent.

v.

	Singular	Plural
1.	scripturus, -a, -um, sim	scripturi, -æ, -a, simus
2.	sis	sitis
3.	sit	sint.

D.

ı. scribĕre.   ııı. scripsisse.   v. scriptūrum esse.

E.

ı. scribens.   v. scripturus.

F.	G.
scribendum	scriptum
scribendi	
scribendo.	scriptu.

Passive voice : *scribor,* ' I am being written.'

A.

ı.

1.	scrībor	scrībĭmur
2.	scrībĕris (-e)	scrībĭmĭni
3.	scrībĭtur	scribuntur.

ıı.

1.	scrībēbar	scrībēbạmur
2.	scrībebāris (-e)	scrībēbāmĭni
3.	scrībēbātur	scrībēbantur.

III.

Singular.	Plural.
1. scriptus, -a, -um, sum	scripti, -æ, -a, sumus
2. es	estis
3. est	sunt.

IV.

1. scriptus, -a, -um, eram	scripti, -æ, -a, erāmus
2. eras	erātis
3. erat	erant.

V.

1. scribar	scribēmur
2. scribēris (-e)	scribēmĭni
3. scribētur	scribentur.

B.

2. scrībĕre, scrībĭtor	scrībĭmĭni, scrībĭmĭnor
3. scrībĭtor	scribuntor.

C.

I.

1. scribar	scribāmur
2. scribāris (-e)	scribāmĭni
3. scribātur	scribantur.

II.

1. scrībĕrer	scrībĕrēmur
2. scrībĕrēris (-e)	scrībĕrēmĭni
3. scrībĕrētur	scrībĕrentur.

III.

Singular.

1. scriptus, -a, -um, sim, fuero, fuerim
2.   sis, fueris
3.   sit, fuerit.

Plural.

1. scripti, -æ, -a, simus, fuerĭmus
2.   sitis, fuerĭtis
3.   sint, fuerint.

IV.

Singular.

1. scriptus, -a, -um, essem, fuissem
2.   esses, fuisses
3.   esset, fuisset.

Plural.

1. scripti, -æ, -a, essemus, fuissēmus
2.   essetis, fuissētis
3.   essent, fuissent.

D.

I. scribi (obs. *scribier*). III. scriptum, -am, -um, esse.
V. scriptum iri. E. III. scriptus.

Remarks on the Consonant Conjugation.

A. *Mute Verbs.*

(86)   (*a*) Labial Verbs.

(1) *Perfect.* The form is generally the aorist (β) in -*si*, before which *b* is changed into *p*; thus we have *carpo,* 'I pluck,' *carpsi; nubo,* 'I put on the veil,' *nupsi.* Some verbs take the composite form in -*ui*; as: *cumbo,* 'I lie down,' *cubui; strepo,* 'I make a noise,' *strepui.* Some verbs merely add *i* to the root, which if possible is lengthened; as: *lambo,* 'I lick,' *lambi; rumpo,* 'I break,' *rūpi; scabo,* 'I scratch,' *scābi.* *Bibo,* 'I drink,' perf. *bĭbi,* has lost its reduplication.

(2) *Supine and passive participle.* Generally the
t is immediately attached to the *p* of the perfect ; thus
we have *nubo, nuptum, rumpo, ruptum.* But *bibo,
cumbo, lambo, strepo* insert a short *ĭ* in *bibĭtum, cubĭ-
tum,* &c. And the deponent *lābor,* 'I glide down,'
makes the participle *lapsus.*

(87)   (*b*) Guttural Verbs.

(1) *Perfect.* The general form of the perfect is
that in -*si,* and the -*s* combined with the preceding
guttural becomes -*x.* Thus we have *dico,* ' I say,'
dixi; cingo, 'I gird,' *cinxi; coquo,* 'I cook,' *coxi;
distinguo,* 'I distinguish,' *distinxi.* The same rule
applies when the guttural is reduced to a mere aspi-
rate, and when *qu* is represented by *v* or *u* only ; thus
we have : *veho,* ' I carry,' *vexi; traho,* ' I draw,' *traxi;
vivo* for *viquo,* 'I live,' *vixi; fluo* for *fluquo,* 'I flow,'
fluxi; struo for *struquo,* ' I build,' *struxi;* and the de-
ponent *fruor,* ' I enjoy,' *fructus sum.* If *r* precedes
the characteristic, the latter is omitted before -*si :* thus
mergo, ' I dip,' makes *mersi ; parco,* ' I save up,' *parsi;
spargo,* ' I scatter,' *sparsi.* In the sense of ' I spare,'
parco makes *peperci.* The perfect affix is sometimes
represented by a mere lengthening of the root vowel,
which may be changed from *a* to *e,* and in this case an
euphonic *n* may be omitted. Thus we have *ago,* ' I
drive,' *ēgi ; frango,* ' I break,' *frēgi ; linquo,* ' I leave,'
līqui ; vinco, ' I conquer,' *vīci ; lego,* ' I read,' *lēgi.*
But three compounds of *lego* take the form in -*si ;* thus
we have *diligo,* ' I love,' *dilexi ; intelligo,* ' I under-
stand,' *intellexi ; negligo,* ' I neglect,' *neglexi. Pungo,*
' I pierce,' has *pupŭgi,* but its compounds, as *inter-
pungo,* ' I distinguish with points,' take the form in -*si,*
as *interpunxi. Tango,* 'I touch,' makes *tetĭgi,* but its com-
pounds omit the reduplication ; thus we have *contingo,
contĭgi. Pango,* ' I fix,' makes *panxi,* and in the com-

pounds *-pēgi*: but in the sense 'I bargain,' (for which *paciscor* is generally used in the present) we have the perfect *pepĭgi*.

(2) *Supine and passive participle.* As a general rule *-t* is subjoined to the guttural, which is changed into *c*; thus we have *coctum* from *coquo*, *lectum* from *lego*, &c. But *mergo*, *parco*, *spargo* omit the guttural, as in the perfect, and make *mersum*, *parsum*, *sparsum :* and the euphonic *n* is omitted in *fractus*, *lictus*, *pactus*, *victus*, from *frango*, &c. The deponents *loquor* and *sequor* vocalize the *u* in the participles *locutus*, *secutus*, and also in *secundus*, 'following,' for *sequendus*.

(88)   (*c*)   Dental Verbs.

(1) *Perfect.* The usual form is that in *-si*, before which the dental is always omitted. Thus, *claudo*, 'I shut,' makes *clausi*; *divĭdo*, 'I divide,' *divīsi;* and even *mitto*, 'I send,' *mīsi*. *Cedo*, 'I yield,' and *quatio*, 'I shake,' retain the dental under the form of *s* in their perfects *cessi*, *quassi* (in compounds *-cutio*, *-cussi*). If the characteristic is *ct*, the perfect follows the rule of the guttural verbs; thus *flecto*, 'I bend,' *necto*, 'I knit,' *pecto*, 'I comb,' make *flexi*, *nexi*, *pexi*. *Cado*, 'I fall,' *cædo*, 'I cut,' take the reduplicated perfect, *cecĭdi* and *cecīdi*, the reduplication being as usual omitted in the compounds, as *incĭdo*, 'I fall upon,' *incĭdi;* *concīdo*, 'I cut to pieces,' *concīdi*. The same rule applies to some verbs which take an euphonic *n* before *d* in the present; as *pendo*, 'I weigh,' *pependi; tendo*, 'I stretch out,' *tetendi; tundo*, 'I beat,' *tŭtŭdi*. But *findo*, 'I split,' makes *fĭdi; scindo*, 'I cut,' *scĭdi*, without any reduplication even in the uncompounded verbs; and the same is the case with *accendo*, 'I inflame,' *mando*, 'I chew,' *offendo*, 'I stumble against,' *prehendo*, 'I seize,' *verto*, 'I turn,' which have for their perfects the simple forms *accendi*, *mandi*, *offendi*, *prehendi*, *verti*. *Ĕdo*, 'I eat,' *fŏdio*, 'I

dig,' and *fundo*, ' I pour out,' have *ēdi, fŏdi, fūdi :*
and *cūdo*, ' I forge,' *sĭdo*, ' I sit down,' *strĭdo*, ' I hiss,'
have *cūdi, sĭdi, strĭdi*. *Fido*, ' I trust,' has no active
perfect, but uses the passive *fisus sum*. The only dental
verbs which take the composite perfect form *-fui* are
frendo, ' I gnash with the teeth,' *sterto*, ' I snore,'
which make *frendui* and *stertui ;* and *meto*, ' I reap,'
peto, ' I seek,' *rudo*, ' I bray,' which have the elongated
forms *messui, petīvi, rudīvi.*

(2) *Supine and passive participle*. The *t* of the
affix is generally changed into *s ;* thus from *ludo* we
have *lusum ;* and if *c* precedes the characteristic, it
becomes *x ;* thus from *flecto* we have *flexum*. The fol-
lowing have a double *s* in the supine : *cedo, cessum ;*
findo, fissum ; fodio, fossum ; meto, messum ; mitto,
missum ; quatio, quassum ; scindo, scissum ; sido, ses-
sum, to which may be added the deponents *gradior*, ' I
go,' *gressum*, and *patior*, ' I suffer,' *passum*. But *tendo*
has *tentus* as well as *tensus*, *comĕdo* has *comestus* as
well as *comēsus*, and *peto* and *rudo* have the elongated
forms *petītus, rudītus.*

B. *Liquid Verbs.*

(89) *L* Verbs.

(1) *Perfect*. The usual form is *-ui*, as *alo*, ' I
rear,' *alui*. Some merely add *i*, as *vello*, ' I pull,'
velli ; but the compounds of this verb retain the *-si*, as
convello, convulsi. Some few take the proper or redu-
plicated perfect, as *fallo*, ' I deceive,' *fefelli ; pello*, ' I
drive,' *pepŭli ;* and *tollo*, ' I take up,' omits the redupli-
cation in its perfect *tŭli* for *tetŭli.*

(2) *Supines*. The usual form is *-t* appended to
the *l*; as : *alo, altum ; colo, cultum*. The former verb
has also *alĭtum*, and this is the case with *molo*, ' I
grind,' *molĭtum*. Verbs with a double *l* generally

change *t* into *s*, as *fallo, falsum; pello, pulsum; per-cello, perculsus;* but *excello, excelsus. Tollo* has the singular form *latus* for *tlatus* or *toltus.*

(90)　*M* Verbs.

(1) *Perfect.* Generally the perfect is formed in -*ui;* as: *tremo,* ' I tremble,' *tremui.* But *ĕmo,* ' I take up,' thence ' I buy,' with its compounds *adimo,* ' I take away,' *coemo,* ' I buy up,' *interimo,* ' I take out of the way, i. e. destroy,' form the perfect by a lengthen-ing of the root vowel; thus: *ēmi, adēmi, coēmi, in-terēmi:* and when the preposition in the compound coalesces with the first syllable of *emo,* the perfect is formed in -*si,* the liquid *m* being followed by the cor-responding mute *p;* thus we have *como = coĕmo,* ' I take and put together' (the hair), *compsi; dēmo = de-emo,* ' I take away from,' *dempsi; prōmo = pro-emo,* ' I take out' (from a store), *prompsi; sumo = sub-emo,* ' I take up,' *sumpsi. Premo,* ' I press,' makes *pressi,* the liquid *m* being assimilated.

(2) *Supines and passive participles.* Perfects in -*ui* have a supine in -*ĭtum;* as *gemo, gemui, gemitum.* All others have the supine -*ptum;* as *emo, emptum;* except *premo, pressi,* which makes *pressum.*

(91)　*N* Verbs.

There are only two *n* verbs: the reduplicated *gigno,* ' I beget,' ' bring into being,' ' cause to be,' which makes *genui, genitum;* and *cano,* ' I sing,' which makes *cĕcĭni, cantum.*

(92)　*R* Verbs.

Curro, ' I run,' makes *cŭcurri, cursum; gero,* ' I carry,' and *uro,* ' I burn,' make *gessi, gestum* and *ussi, ustum. Sero,* ' I place in rows,' makes *serui, sertum;*

and *verro*, ' I sweep,' makes *verri, versum*. The depo-
nent *quĕror*, ' I complain,' makes *questus*.

(93)   *S* Verbs.

⁃ *Depso*, ' I knead,' makes *depsui, depstum*; *texo*, ' I
weave,' *texui, textum*, and so all the others except *viso*,
' I visit,' which makes *visi*.

C. *Semi-consonantal Verbs.*

(94)   *I* Verbs.

Many of these have been already mentioned under
the characteristic which precedes the *i*. They are
such as : *allicio*, ' I entice' (and other compounds of
lacio), *allexi, allectum*; *capio*, ' I take,' *cēpi, captum*;
cupio, ' I desire,' *cupīvi, cupītum*; *facio*, ' I make,' *fēci,
factum*; *fŏdio*, ' I dig,' *fōdi, fossum*; *fŭgio*, ' I flee,'
fūgi, fŭgĭtum; *gradĭor*, ' I go,' *gressus*; *jacio*, ' I
throw,' *jēci, jactum*; *morior*, ' I am dying,' *mortuus*;
pario, ' I bring forth,' *pĕpĕri, partum*; *patior*, ' I
suffer,' *passus*; *quatio*, ' I shake,' *quassus*; *rapio*, ' I
snatch,' *rapui, raptum*; *sapio*, ' I have a taste,' hence
' I have sense, I am wise,' *sapui* (no supine) ; *specio*,
' I see' (obsol.), *spexi, spectum* (hence *aspicio, con-
spicio*, &c.)

(95)   *U* Verbs.

Many of these verbs belong to the guttural class,
and have been discussed in their proper place. Others,
as *juvo, caveo*, have *a* or *e* after their characteristic *v*,
and therefore belong to the vowel-verbs. *Ruo*, ' I over-
throw,' makes *rui, ruitum* or *rŭtum* ; *minuo*, ' I break
into small pieces,' makes *minui, minūtum*. Compounds
of *nuo*, ' I nod,' as *abnuo*, ' I refuse,' i. e. ' express dis-
sent by nodding,' make *abnui, abnuĭtum*, &c. *Arguo*,
' I show,' makes *argui, argūtum*.

§ 19. *Irregular Verbs.*

(96) Irregularities, in the inflexion of verbs through their moods and tenses, arise either from the use of some strengthening affix in the present tense, which is neglected in the perfect, or from the practice of making up the tenses by forms derived from different, but synonymous roots, or from some syncope or abbreviation in the inflexions themselves.

A. *Additions to the Present Tense.*

(97) (*a*) *N added.* Those in which an euphonic *n* (or *m* before a labial) is inserted before the characteristic of the verb, often retain this letter in the perfect; as in *jungo*, root *jug-*, *junxi*; *fungor*, root *fug-*, *functus sum.* Others omit it, as *rumpo*, *rupi.* These verbs have been discussed under their proper characteristics. When the inserted *n* is added to the root, it is always omitted in the perfect and supine; thus we have *cerno*, ' I separate,' *crēvi*, *certum*; *sperno*, ' I despise,' *sprēvi*, *sprētum*; *sterno*, ' I strew,' *strāvi*, *strātum*; in which verbs there is a change in the place of the vowel. Similarly, we have *contem-no*, ' I despise,' *contemp-si*, *contemp-tum*; *lĭ-no*, ' I besmear,' *lī-vi*, *lĭ-tum*; *pōno* for *pos-no*, ' I place,' *posui*, *posĭtum* and *postum*; *sĭ-no*, ' I let, suffer, or cause to be,' *sīvi*, *sĭtum.* The last verb is used, without the inserted *n*, as the affix to a class of compound verbs signifying, ' to cause or allow an action.' These are known from other verbs in *-so* by their meaning and by the perfect *-sīvi.* They are: *arcesso* or *accerso* for *accedere sino*, ' I send for,' i. e. ' cause to approach,' *arcessīvi*, *arcessītum*; *capesso* for *capere sino*, ' I let myself take,' i. e. ' I undertake,' *capessīvi*, *capessītum*; *lacesso* for *lacere sino*, ' I let myself touch,' ' I provoke or irritate,' *lacessīvi*, *lacessītum*; *quœro* (from *quœso*, which occurs in the sense of

'prithee,') for *quere* (see *in-quam*) *sino*, ' I cause to speak,' i. e. ' I ask,' *quæsīvi, quæsītum*.

(*b*) *R added.* The only verb of this class is *se-ro*, ' I sow,' *sēvi, sătum*.

(*c*) *Sc added.* This affix is inchoative, i. e. it expresses the beginning of an action, and therefore is necessarily omitted in the perfect, which declares the completion or perfection of an action. If the termination follows *a, e, i*, the perfect is formed according to the rule of the vowel verbs : thus *pasco*, ' I feed,' makes *pā-vi* (though its compounds *compesco*, ' I feed together,' 'keep in the same field,' 'restrain,' *dispesco*, ' I separate,' make *compescui, dispescui*) ; *cre-sco*, ' I grow,' makes *crē-vi ; sue-sco*, ' I am accustomed,' *suē-vi ; contice-sco*, ' I become silent,' *contic-ui ; exarde-sco*, ' I grow hot,' *exar-si ; sci-sco*, ' I inquire,' *scī-vi*, like corresponding verbs in *a, e, i*. But *di-sco* for *dic-sco*, ' I learn,' makes *dĭdĭci*. The only verb which has *o* before *sc* is *no-sco*, 'I get knowledge,' and its derivatives *agnosco*, ' I acknowledge,' *cognosco*, ' I become acquainted,' *dignosco*, ' I distinguish,' *ignosco*, ' I pardon,' i. e. ' take no knowledge of,' which make *nōvi*, ' I am acquainted with,' (always used as a present), *agnōvi, cognōvi*, &c., in which *ov-* may be syncopated, as in *nôrunt, nôrim, nôsse*, &c. ; compare *commôssem* for *commovissem* (79, 1). In the supine we have *nōtum, dignōtum, ignōtum*, but *agnĭtum, cognĭtum*. If the original verb has a consonant for its characteristic, *i* is inserted before *sc ;* thus from *vivo* we have *revivisco*, ' I revive,' *revixi ;* and from *facio* we have *profici-scor*, ' I cause myself to set forth,' ' I set out,' *profectus sum*. The peculiar verb *ob-liv-i-scor*, (from *liv-o*, 'to blacken,' whence *livor, liveo, livesco*) ' I make for myself a black mark,' ' I obliterate,' ' I forget,' has the perfect *oblītus sum*.

B. *Abbreviated Forms.*

(98)   The following verbs are liable to syncope or abbreviation in many of the inflexions: *possum* for *potis sum*, ' I am able,' which prefixes an abridged form of the adjective to a complete inflexion of the verb *sum*, except that in the perfect and pluperfect the *f* of *fui* is omitted, as in the verbs which take this form of the perfect; *vŏlo*, ' I wish,' and its compounds—*nōlo* for *non volo*, ' I do not wish;' *mālo* for *magis volo*, ' I prefer;'—*ĕdo*, ' I eat;' *fero*, ' I bear or suffer.'   The latter is also irregular in having no perfect of its own, for *tollo* gives it the perfect and supine, *tŭli* for *tetŭli*, and *lātum* for *t'latum* or *toltum*, and takes to itself the compound forms *sus-tŭli* and *sub-lātum*.

A.

I.

Singular.

possum	pŏtĕs	pŏtest
vŏlo	vīs	vult
nŏlo	nonvis	nonvult
mālo	māvis	māvult
ĕdo	ĕdis *v.* es	ĕdit *v.* est
fero	fers	fert.

Plural.

possŭmus	potestis	possunt
vŏlŭmus	vultis	vŏlunt
nōlŭmus	nonvultis	nōlunt
mālŭmus	mavultis	mālunt
ĕdĭmus	ĕdĭtis *v.* estis	ĕdunt
ferĭmus	fertis	fĕrunt.

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II.

Singular.	Plural.
poteram,poteras,poterat	poterāmus,poterātis,poterant

vŏlēbam
nōlēbam
mālēbam   } -bas,   -bat.   -bāmus,   -bātis,   -bant.
ĕdēbam
fĕrēbam

III.

potui
vŏlui
nōlui   } -isti,   -it.   -ĭmus,   -istis,   -ērunt *v.* ŏre.
mālui
ēdi
tŭli

IV.

potueram
volueram
nolueram   } -eras,   -erat.   -erāmus,   -erātis,   -erant.
malueram
ederam
tuleram

V.

potero, poteris, poterit   potĕrĭmus, poterĭtis, potĕrunt

volam
nolam
malam   } -es, -et.   -ēmus,   -ētis,   -ent.
edam
feram

B.

2. nōlī, nōlīto.   2. nōlīte, nōlītōte.
2. ede, edito *v.* ĕs, esto.   2. ĕdĭte, ĕdĭtōte *v.* este, estote.
3. edito *v.* esto.   3. ĕdunto.
2. fer, ferto, 3. ferto.   2 ferte, fertōte, 3. ferunto.

Obs. *Possum, volo,* and *malo* have no imperative.

C.

I.

<div align="center">Singular.   Plural.</div>

possim
velim
nolim
malim } -is,   -it.   -īmus,   -ītis,   -int.

edam
feram } -as,   -at.   -āmus,   -ātis,   -ant.

II.

possem
vellem
nollem
mallem
ederem *v.*
  essem
ferrem } -es,   -et.   -ēmus,   -ētis,   -ent.

III.

potuero, -im
voluero, -im
noluero, -im
maluero, -im
edero, -im
tulero, -im } -ris,   -rit.   -rĭmus,   -rĭtis,   -rint.

IV.

potuissem
voluissem
noluissem
maluissem
edissem
tulissem } -isses, -isset.   -issēmus, -issētis, -issent.

D.

I.

posse, velle, nolle, malle, edere *v.* esse, ferre.

III.

potuisse, voluisse, noluisse, maluisse, edisse, tulisse.

V.

esūrum esse, laturum esse.

The supines of *edo* and *fero* are *ēsum* and *latum.*

The abbreviated forms of *fero* are found in the passive also ; thus we have : A. i. *feror, ferris, fertur,* and B. *ferre, fertor ;* C. ii. *ferrer, ferrēris.* In the passive of *edo,* we have *estur* for *editur.* In *fero* the shortened forms alone are used, but in *edo* both forms are common. In *volo* we have the still further abbreviations, *sīs* for *si vis, sultis* for *si vultis.*

§ 20. *Defective Verbs.*

(99) All impersonal verbs are defective in the first and second persons, though they are regularly inflected through the moods and tenses ; thus we have :

oportet me, 'it behoves me,' or ' I ought.'
miserebat te, 'it pitied you,' or 'you pitied.'
licuit mihi, 'it was allowed to me,' or ' I could.'
pigeret eum, 'it would vex him,' or 'he would be vexed.'

(100) All neuter and deponent verbs are defective in voice, except when they are defective in person : thus *curro,* ' I run,' is not inflected in the passive, except as an impersonal, when we also have the gerund ; as :

curritur a me, 'it is run by me,' i. e. ' I run.'
currendum est vobis, 'you must run.'

(101) These verbs, *fīo,* ' I become,' *vāpulo,* ' I cry out for pain,' ' I am beaten,' *vēneo* for *venum eo,* ' I go for sale,' ' I am sold,' are strictly passive in their signification and construction, and may be called neuter-

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passives. *Fĭo*, which is used as the passive of *facio*, ' I make,' is thus inflected:

A. I.

fĭo, fīs, fit
fīmus, fītis, fīunt.

II.
fiēbam, &c.

III.
factus sum, &c.

IV.
factus eram.

V.
fīam, fies, fiet, &c.

C. I.

fīam, fīas, &c.

II.
fĭĕrĕm, &c.

III.
factus sim, fuero, fuerim.

IV.
factus essem.

B.

2. fi, fīto, 3. fīto.   2. fīte, fitōte, 3. fiunto.

D.

fĭĕri.

Veneo, which is a compound of the supine *venum* and the verb *eo*, is used as the passive to *ven-do* or *venum do*. We have seen that the passive infinitive of *eo* may be used with the supine of any verb to form the future infinitive passive; as: *amatum iri*, ' to be about to be loved,' from *itur* [*a me*, &c.] *amatum*, ' there is a going [by me, &c.] to love ' = ' I am going to love,' (70.)

(102) A deponent verb is inflected like a passive, but has an active supine and participle; and its participle of the passive form is merely past in signification; thus: *loquor*, ' I am speaking,' *locūtus sum*, ' I have spoken,' *loquens*, ' speaking,' *locūtūrus*, ' about to speak,' *locūtus*, ' having spoken,' *loqui* and *locūtum*, ' to

speak,' *locūtum esse*, 'to have spoken,' *locūtūrum esse*, 'to be about to speak.' A deponent verb may be either *transitive*, as *veneror deum*, 'I worship God;' or *intransitive*, as *morior*, 'I am dying.'

(103) Four verbs: *audeo*, 'I dare,' *ausus sum*; *fido*, 'I trust,' *fisus sum*; *gaudeo*, 'I am glad,' *gavīsus sum*; *soleo*, 'I am accustomed,' *solĭtus sum*, have a passive form but active signification in the perfect, and may therefore be called *neuter deponents*. To the same class belong the participles *exōsus* and *perōsus*, 'having hated;' *pertæsus*, 'weary of;' *pōtus*, 'having drunk,' which belong to active verbs.

(104) The following verbs are specially defective:

(*a*) *Aio*, 'I say.'

A. i.   aio,   ăīs, ăīt   aiunt.

    ii.   aiēbam, -bas, -bat, -bamus, -batis, -bant.

    iii.   ait.

Part. aiens.

(*b*) *Inquam*, 'say I,' 'quoth I,' only used between words quoted as spoken by another.

<center>A. i.</center>

inquam	inquis	inquit	inquĭmus	inquĭtis	inquiunt.

<center>ii.</center>

inquiēbam	-bas	-bat	-bamus	-batis	-bant.

<center>iii.</center>

	inquisti	inquit		inquistis.

<center>v.</center>

	inquies	inquiet.

<center>B.</center>

inque	inquito.		inquite.

(*c*) *Fari*, 'to speak,' has only *fatur*, 'he says,'

fare, 'say thou,' *fatus*, 'having said,' *fando*, 'by saying.'

(*d*)   *Quæso*, 'I pray,' 'prithee,' has only this form and *quæsŭmus ;* but the verb *quæro*, which is merely another orthography, is complete.

(*e*)   *Cœpi*, 'I begin,' *memini*, 'I remember,' *odi*, 'I hate,' have only the perfect and pluperfect of the indicative, subjunctive and infinitive ; but *cœpi* has also a perfect passive *cœptus sum*, and *cœpi* and *ōdi* have the future participles *cœpturus* and *ōsūrus*, and *memini* has the imperative *memento*, *mementōte*.

(*f*)   *Fŏrem* and *fŏre* are used as synonyms of *essem* and *futurum esse* (above 72).

(*g*)   *Ausim*, *-is*, *-it*, *-int* are used for corresponding persons of *audeam*, 'I may dare,' and *faxim*, *faxis*, *faxit*, *faxĭmus*, *faxĭtis*, *faxint* are synonymous with *faciam*, *facias*, &c. 'I may make.'

(*h*)   The following verbs are used only as imperatives : *apage*, *apagĕte*, 'begone,' *ave*, *avēte*, 'hail,' *salve*, *salvēte*, 'good morrow,' fut. *salvēbis*, infin. *salvēre ;* *vale*, *valēte*, 'farewell,' infin. *valēre ;* to which may be added *cĕdo*, 'give me,' 'tell me,' with its obsolete plural *cette* for *cedite*.

CHAPTER V.

UNDECLINED WORDS.

§ 21.   *Adverbs.*

(105)   OF the adverbs, the first and most important class consists of the negative and interrogative particles, which qualify the whole force of a sentence.

(*a*) A negative either *denies*, i. e. affirms that the thing is not so : or *prohibits*, i. e. forbids that it should be so : thus, *non* and *haud* deny, but *ne* prohibits : *non dico*, ' I do not say,' *haud dico*, ' I am the very reverse of saying,' but *ne dic*, ' say not,' *ne dicam*, ' let me not say,' ' that I may not say,' ' lest I say.' The difference between *non* and *haud* is, that, while the former merely denies, the latter contradicts ; thus : *auctor haud quaquam spernendus*, means ' an author the very reverse of despicable :' and *haud scio* does away with the ambiguity of the question which follows, so that *haud scio an*, means ' I am rather inclined to think.' Although *ne* by itself is always used in pro-hibitive, optative, or final sentences, *ne* or *nec* in com-position amounts to a simple negative ; as : *ne-scio*, ' I know not,' *neg-otium*, ' no leisure,' *nec-opinato*, ' unex-pectedly,' &c. : and when followed by some other word and *quidem* it amounts to the intensive negative, ' not even ;' as : *ne musca quidem*, ' not even a fly.' The following rhyme will exemplify the usage, and remind the young student, that *quidem* must not immediately follow the negative :

' *Ne unus quidem locus est*
In all the authors, reckoned best,
Where *ne*—*quidem* ' not even' mean,
Without some word these words between.'

The reason is, because *quidem* qualifies only the word which it immediately succeeds.

In conditional and final sentences *minus* sometimes stands for *non* or *ne ; as si minus*, ' if not ;' *quo-minus*, ' lest,' ' so as not ;' and in the conjunction *qui-n* the negative is represented by a single letter. *Immo* or *imo*, ' in the lowest degree' (from *imus*), is corrective and almost negative.

(*b*) The simple interrogative particles are *num*, *utrum*, *an*, -*nĕ* (which is enclitic and may be added to

the three preceding) and *nonne*, to which we may add
ec- found in *ecquid*, and *numquid*. Of these -*ne* ap-
pended to a verb merely inquires ; *num* expects the
answer 'no,' and *nonne* the answer 'yes;' *numquid*
follows the meaning of *num*, and *ecquid* is quite general;
utrum always implies an alternative, and *an* can only
stand before the second of two questions. Thus we
have the following usages :

ægrotasne ? 'are you ill?'
num ægrotas ? 'you are not ill, are you?'
nonne ægrotas? 'you are ill, are you not?'
utrum ea vestra an nostra culpa est? 'is that your fault
    or ours?'

The same rules apply to indirect questions. Of
double questions there are only four modes :

1. *utrum* (*num*) *an :* 'non refert *utrum* sit aureum po-
                    culum, *an* vitreum, *an* manus con-
                    cava,' 'it matters not whether it
                    be a gold cup, or a silver one, or
                    the hollow of the hand.'
2.   *an :* 'recte *an* secus fecerim nescio,'
                    'whether I have done rightly or
                    otherwise, I know not.'
3. *ne*, enclitic, *an:* 'taceam*ne* *an* prædicem nescio,'
                    'I know not *whether* to hold my
                    tongue *or* to speak out.'
4.   *ne :* 'experiri voluit verum falsum*ne*
                    esset relatum,' 'he wanted to find
                    out whether the story was true
                    or false.'

Young students must remember that only *an* and *ne*
can render 'or' in questions :

        'In double questions *an* and *ne*
          Not *aut* or *vel* the word must be.'

Besides these simple interrogatives, a number of

other words are used to ask the time, the place, the part, the origin and direction of motion, the cause, &c.: and have demonstrative adverbs to answer them. Such are *quando* or *ecquando*, 'when?' answer, *tum; ubi*, 'where?' answer, *ibi*, *hic*, *istic*, *illic*, according to the meanings of *is*, *hic*, *iste*, *illq* (62); *qua*, 'where?' answer, *hac*, *illac*, *extra*, *infra*, *ultra*, &c.; *unde*, 'whence?' answer, *inde*, *hinc*, *istinc*, *illinc; quo*, 'whither?' and *quorsum* for *quoversum*, 'to what point?' answer, *huc*, *istuc*, *illuc*, *eo*, *isto*, *illo*, *retro*, *ultro citroque*, &c.; *quid*, *qui*, *cur=cui rei*, *qua-re*, *quam-ob-rem*, 'why?' answer, *ideo*, *idcirco*, &c.

(106)   Besides the demonstrative adverbs just mentioned as containing the answers to interrogatives, we have the exclusive *usquam*, 'any where at all,' *unquam*, 'ever at all,' which are liable to the rule about *quisquam* and *ullus* (68). Young scholars often confuse between *unquam* and *semper*, which is a very gross mistake:

> 'Qui pro *semper* scribit *unquam*,
>   Probo stylo scribet nunquam.'

(107)   *Ultro*, which properly answers to *quo*, as *ultra* does to *qua*, has some usages which deserve particular attention. Its primary meaning is 'to a place beyond;' as: *ultro istum a me*, 'take him far from me;' and *ultro citroque* is, 'thither and hither;' hence it signifies 'still farther,' 'over and above,' 'besides;' as: *his lacrymis vitam damus et miserescimus ultro*, 'to these tears we grant his life, and pity him besides.' But the commonest use of the word is as an apparent synonym for *sponte*, which must be distinguished from it. For *sponte*, which is the ablative of *s·pons* or *expons*, a derivative of another form of *pondus*, means 'by its own weight or inclination,' 'of its own accord,' 'unbidden:' hence we have (Hor. i. *Epist.* xii. 17): *sponte suâ jusscene:* but *ultro* means 'going still

farther,' 'going beyond expectation,' 'without waiting,' 'to our surprise;' hence (in the same *Epist.* v. 22) we have: *si quid petet, ultro defer,* 'if he wants any thing, give it at once,' 'surprise him with it.' This distinction may be remembered by the following line:

' *Sponte*—quod injussus; necopinus quod facis,—*ultro.*'

(108) The great majority of adverbs are cases of substantives, adjectives, and participles.

(*a*) From adjectives and participles in *-us, -a, -um,* adjectives in *-er, -a, -um,* we have adverbs in *ē,* which is the commonest form, as *longē* from *longus,* or *pulcrē* from *pulcer;* or *ō,* as *raro* from *rarus, subito* from *subitus.* But we have *bĕnĕ* and *mălĕ* from *bonus* and *malus.* Some adjectives have two forms of the adverb with a difference of meaning: thus *certe* means 'at any rate,' *certo,* 'certainly:' *vere* means 'truly;' *vero* is either the conjunction 'but,' or it is added to another word in the sense of 'indeed;' as: *ego vero, minime vero.* *Sanē* from *sanus* is nearly equivalent in meauing to *certo,* and has many idiomatic uses as a concessive particle, in which case it may even be opposed to *certe;* as: *sint falsa sane, invidiosa certe non sunt,* 'let them be false, *if you please; at any rate* they are not malicious' (Cic. *Acad. Prior.* ii. 32. § 105).

(*b*) Other adjectives and participles form their adverbs, if they have any, in *-ter,* which is the common form, or else use their neuter as an adverb; thus, we have *celeriter* from *celer, amanter* from *amans,* &c., or *dulce* from *dulcis,* and *recens* instead of *recenter.* Some adjectives in *-us* have adverbs in *-ter* as well as in *-e;* thus we find both *firme* and *firmiter* from *firmus.* From *violentus* we have *violenter* only, although *violens* is never used in prose. *Vehementer* is used, like *oppido,* as a merely intensive adjunct in the sense of 'very' or 'very much;' as: *hæc res vehementer ad me pertinet,* 'this matter *very much* concerns me.'

(c) Adverbs in *-tim* or *-sim* have a sort of participial meaning, but are apparently derived from nouns as well as verbs; thus we have: *cæsim*, 'cuttingly,' i.e. 'with a cut,' *catervā-tim*, 'troopingly,' i.e. 'in troops,' *vicissim*, 'in turns,' *furtim*, 'by stealth,' &c. *Partim* is merely the locative of *pars*; it means not only 'partly,' but, substantively, 'a part of;' as: *partim e nobis timidi sunt, partim aversi*, 'some of us are cowardly, others unfriendly.' *Saltim*, 'jumpingly,' is generally used as a concessive particle = 'at least,' 'at all events,' and *statim*, 'standingly,' means not only 'firmly,' 'stably,' but also and more commonly 'on the spot,' 'immediately,' as a particle of time.

(d) Adverbs in *-tus* denote origin; as: *cælĭ-tus*, 'from heaven,' *fundĭ-tus*, 'from the bottom,' *penĭ-tus*, 'from within,' hence 'entirely,' 'thoroughly,' like *plane* and *prorsus* = *pro-versus*, which have the same meaning.

(e) Many adverbs are merely cases of nouns; as: *diu, noctu, modo, forte, frustra, vulgo*; and some include more than one word, as: *denuo* = *denovo*, *profecto* = *pro facto*, *nimirum* = *mirum ni*, *postrīdie* = *posteri die*, *merīdie* = *medii die* (where *posteri, medii*, are locatives, like *domi*), *hodie* = *hoc die*, *magnopere* = *magno opere*. Others are formed from verbs, as *scilicet, videlicet*, for *scire licet, videre licet* = 'it is clear,' *dumtaxat* = 'provided one estimates it exactly,' 'only,' 'at least,' 'as far as that goes.'

(f) New adverbs are formed by prefixing prepositions, as *exinde, deinde, subinde, adhuc*, &c. But *anteā, posteā, posthac*, &c. are merely obsolete forms of the pronoun added to the preposition; thus *anteā* is for *ante eæc, posthac* for *post hæc*, &c.

§ 22. *Prepositions.*

(109) Prepositions are merely adverbs used in
connexion with cases of the noun, from which they
derive their principal application. The doctrine of the
cases belongs to syntax: but the meaning of the pre-
positions may be explained here.

(a) *A, (ab, absque), ad, adversus, apud, versus.*

A or *ab* (more rarely *absque*, which signifies 'without,')
    denotes separation or removal from the side or sur-
    face of an object; it may generally be rendered by
    'from' or 'by,' and takes the ablative. As the act
    of separating implies nearness at the time of sepa-
    ration, we find that *a, (ab)* is used to express relative
    positions, as: *a fronte*, 'in front,' *a tergo*, 'behind,'
    and our word 'amanuensis' comes from the Latin
    phrase for a secretary: *libertus a manu*, 'a freed
    man at the hand,' i. e. 'who had to do with writing.'
Ad signifies the act of addition, or motion with a view
    to conjunction or juxtaposition; it may generally be
    rendered by 'to' or 'at,' and takes the accusative.
    It is often combined with *versus* or *versum* in the
    sense of 'towards' or 'against:' as *adversus leges*,
    'against the laws.' And *versus* alone may be used
    with names of places; as: *Brundusium versus*, 'to-
    wards Brundusium.'
Apud, which is compounded of *ab* and *ad*, combines
    the meanings of these two prepositions, for it sig-
    nifies 'being by the side of but not part of an
    object,' and this implies both juxtaposition and sepa-
    ration; it may generally be rendered by 'at' or
    'with,' and always takes the accusative.

(b) *Ante, in, inter, intra.*

In denotes position 'upon' or 'within' an object. It
    takes an accusative when it denotes 'into,' 'unto,'

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'to,' and an ablative when it signifies 'in' or 'upon.'
In the former case it may be followed by *versus*, as:
in Galliam versus, 'towards Gaul.'

Inter signifies 'between' or 'among,' and governs the
accusative. It is also used to express mutual agency,
as: *inter se diligunt*, 'they love one another.'

Intra, which is only another form of *inter*, means
'within,' and governs the accusative.

Ante means 'before,' in place, time, or degree, and
takes the accusative.

(c) *De, e, (ex), extra.*

E or *ex* denotes motion from the interior of an ob-
ject; it may generally be rendered 'out of,' and
takes the ablative.

Extra, 'beyond' or 'without,' is the opposite of *intra*,
and like it takes the accusative.

De implies descent and derivation, and takes the abla-
tive. Its proper meaning is 'down from,' as: *de
rostris descendit*, 'he came down from the pulpit;'
but it is very commonly used to denote the subject
from which an action or writing is derived, i. e. the
source of agency; thus: *scripsit de republica*, 'he
wrote about or concerning the commonwealth,' that
was the source or subject from which he derived his
book.   For the distinction between *de* and *ab*, see
Cic. *de Orat*. II. 7, 28.

(d) *Cis, (citra), circa, (circum, circiter), trans, ultra.*

Cis or *citra*, 'on this side,' and its opposites *ultra*, 'on
that side,' 'beyond,' and *trans*, 'across,' take the
accusative.

Circa, circum, 'around,' or 'about,' express approximate
nearness in space or time. The derivative *circiter*
denotes indefinite time or number. These take the
accusative.

(e)   Contra, erga.

Contra, 'against,' and its opposite *erga*, 'towards,' (of affection), take the accusative.

(f)   Juxta, ob, pĕnes, prŏpe, propter.

Juxta, 'close to,' and *pĕnes*, 'in the power of,' approach in meaning to *apud*, and take the accusative.

Ob properly means circumposition at some height from the ground, i.e. 'upon,' (whence *op-timus*, 'uppermost'), but is practically used, like *propter*, with the accusative, to signify 'on account of.' *Ob* also means 'before,' and *propter*, like *prope*, from which it is derived, and which also takes the accusative, signifies 'near.'

(g)   Per, præ, præter, pro.

Per denotes 'through,' either in space or time, or as the instrument. It takes the accusative.

Pro, which signifies 'for,' 'before,' or 'proportionally to,' and *præ*, which denotes 'before,' 'in comparison with,' and 'owing to,' take the ablative. The derivative *præter*, 'beside,' 'beyond,' or 'except,' takes the accusative.

(h)   Cum, pone, post, secundum, sine.

Post, 'after,' 'behind,' or 'since,' and *pone*, 'behind,' take the accusative.

Cum, 'with,' and *sine*, 'without,' take the ablative.

Secundum, 'along,' 'according to,' 'following the course of,' sometimes agrees in meaning with *cum*, and sometimes with *post*. It takes the accusative.

(i)   Clam, coram.

Clam, 'without the knowledge of,' 'concealed from,' stands in a sort of opposition to *coram*, 'in the

presence of,' 'before the eyes of,' and both take the ablative.

      (*k*)   *Infra, sub, subter, super, supra.*

Sub, 'under,' and *super*, 'above,' take the accusative when they denote motion, and the ablative when they imply rest. *Supra*, 'above,' is always used with the accusative, and *subter*, 'under,' generally with the accusative, but occasionally with the ablative. *Infra*, 'beneath,' is always construed with the accusative.

    (110) Most of the prepositions are used in composition, and generally add their own meaning to that of the verb ; they are occasionally affected by the contact. The following list will show their employment and modifications.

Ab, 'from,' appears as *a, ab, au, abs* (before *c* and *t*); as : *amitto, abeo, aufero, abscondo, abstineo.*

Ad, 'to,' may change *d* into the first letter of the word, but sometimes also retains its form ; as : *adjungo, appono, alloquor,* &c. In *approbo* and *affirmo* it merely strengthens the sense.

Ante, 'before ;' as : *antepono.*

Circum, 'around ;' as : *circumeo.*

Cum, 'with,' as *con, co,* or assimilated ; thus : *conjungo, coalesco, cogo* for *coago, cognosco, compono, corrumpo.*

De, 'down from,' sometimes *des-* before *t* ; as : *descendo, detraho, destino* ; and sometimes with a negative force, as *demens.*

E, ex, 'out of,' (*e* before consonants, and *ex* before vowels and *c, p, q, t, ef-* before *f*) ; as : *emitto, exigo, expono, extraho.* It sometimes denotes completion ; as in *efficio, enarro, exōro.*

In, 'into,' 'upon,' 'against,' *im-* before labials ; as : *incurro, impono.* With adjectives it is a negative prefix ; as : *incautus, imparātus.*

Inter, 'between,' as *interpono:* sometimes assimilated, as in *intelligo*.

Ob, 'upon,' 'against,' (sometimes *obs-* before *t*, assimilated to labials and gutturals, *ŏ* before *m*); as: *objicio, obtineo, obs-tinatus, occurro, offero, oppono, ŏmitto*. With some verbs it denotes perseverance, as in *obtineo, occupo*, and our word 'obstinate.'

Per, 'through;' as: *perlego, perago*, but *pergo* for *perrego*.

Post, 'after;' as: *postpono*, but *pomœrium, pomeridianus*.

Prœ, 'before;' as: *prœfero, prœbeo* for *prœhibeo*.

Prœter, 'by;' as: *prœtereo*.

Pro, 'before;' as: *profero*.

Sub, 'under,' may change *b* to the letter following in some cases, and may take *s* before *t*; as: *succedo, surripio, subrideo, submoveo, summitto, subs-traho*.

Super, 'upon,' 'in addition;' as: *supersto, supersum*.

Trans, 'beyond,' sometimes *trā*; as: *transeo, transjicio* or *trajicio*; but always *trādo, trāno*.

(111) The following prepositions are used only in composition:

Amb- (another form of *ob*), also *am-* or *an-*, 'around;' as: *ambio, amplector, anceps*.

Dis-, dir-, di-, 'asunder;' as: *disjicio, dirimo, digero*.

Rĕ-, 'back,' also *red-* or *ret-*; as: *revertor, redeo, rettuli*.

Sē-, (another form of *sine*), 'apart,' 'without;' as: *sēcerno, sēcurus*.

Ve- or *vehe-*, 'away,' 'out of;' as: *ve-cors*, or *vehemens*, 'out of mind,' i.e. 'stupid or impatient,' *vestibulum*, 'that which stands out from the house.'

§ 23.　*Conjunctions.*

(112) Conjunctions are divided into different classes, according to the sort of connexion which they

express between the words or sentences which they bind together.

(*a*) Copulative conjunctions join words and sentences on an equal footing: they are

(1) *Positive*, and signify: 'both—and,' 'also,' 'too,' 'likewise;' as: *et, que, atque (ac); neque non, (necnon), etiam, quinetiam, quoque, itidem (item); also · quum—tum, tum—tum, qua—qua, modo—modo, simul —simul.*

(2) *Negative*, and signify: 'neither—nor;' as: *neque (nec), neve (neu).*

(3) *Disjunctive*, and signify: 'either—or;' as: *aut, vel, -ve* enclitic.

(4) *Alternative*, and signify: 'whether—or;' as: *sive (seu).*

OBS. 1. *Et*, which is another form of *ad*, merely denotes the addition of one thing to another; *-que*, which contains the same root as the relative, places two objects on a parallel footing, and combines them in one idea ; *at-que*, which is compounded of the other two, implies that there is not only an addition, but also an intimate connexion between the things coupled together, and therefore indicates cause and effect, antecedent and consequent, &c. *Ac* is another form of *atque*, as *nec* is of *neque*, and never stands before vowels or *h*, although *nec* and *neque* are used indifferently before vowels or consonants. The following examples, taken from the first chapter of Cæsar, *de Bello Civili*, will show the use of *et, que, atque (ac)*. The chapter might be headed *de causa et origine belli civilis*, because they are separate subjects; and in the context we find: *senatu reique publicæ*, because the senate and the state form one connected, complex notion; but we have: *audacter ac fortiter,—sin Cæsarem respiciant atque ejus gratiam sequantur,—gratiam atque amicitiam*, because the word or phrase which follows *atque (ac)* is

extension or supplement of that which precedes.   In some copulative phrases the *et* is always omitted; for example, in *Patres, Conscripti*, for *Patres et Conscripti*, ' Patricians and new Senators.'

OBS. 2.   The following are the allowable forms of doubled copulative conjunctions: *et—et; et—que (at-que); que—et; que—que* (only in the poets); *nec (neque)—nec (neque); neque—nec; nec—neque* (rare); *et—neque; nec (neque)—et; nec (neque)—que; aut—aut; vel—vel; seu—seu; sive—sive.*   And those mentioned above, as *quum—tum*, &c.

OBS. 3.   Of the disjunctives, *aut*, which is another form of *haud* or *haut*, expresses total separation, *vel* suggests a choice, and *-ve* conveys an unimportant distinction; thus: *quidquid dicam aut erit aut non*, ' whatever I shall say will either be, or, *which is quite a different thing*, it will not ;' *hanc mihi vel clam vel precario fac tradas*, ' take care to procure her for me either by stealth or, *if you please*, by entreaty ;' and compare *si plus minusve dixero*, ' if I shall have said more or less,' the difference being small (Cic. *pro Flacco*, 5), with *aut plus aut minus, quam opus erat, multo*, where the difference is expressly stated to be great (Plautus, *Menæchmei*, IV. 2, 27).   From the exclusive force of *aut*, it is often used after negatives ; as: *non mehercule unquam apud judices aut dolorem aut misericordiam aut invidiam aut odium excitare dicendo volui* (Cic. *de Oratore*, II. 45, 189).

(*b*)   Adversative conjunctions oppose words and sentences, and may be rendered by ' but,' ' however,' ' yet,' ' still,' 'nevertheless,' 'notwithstanding ;' they are: *sed, autem, verum, vero, at, atqui, tamen, attamen, sed tamen, verumtamen, nihilominus, at vero, enimvero, ceterum.*

OBS. *Sed*, which is another form of *sine* and the prefix *se-*, conveys a direct opposition or contradiction; *autem*, which is a lengthened form of *aut*, states that the new matter is different, but not necessarily inconsistent; *at*, which is another form of *ad* and *et*, merely denotes continuance, or the addition of something farther, so that the contrast is produced not by any thing in the meaning of *at*, but in the contemporaneous existence of opposite phenomena, which it introduces. Thus *sed* means: 'but on the contrary;' *autem*, 'but, which is a different matter;' and *at*, 'joined even to that,' 'still,' 'yet,' 'notwithstanding;' as in the following examples: *non mihi, sed tibi*, 'not to me, but, *on the contrary*, to you;' *Gyges a nullo videbatur, ipse autem omnia videbat*, 'Gyges was seen by no one, but he himself, *which was quite a different matter*, saw all things;' *Cæsar fuit vir fortis, prudens, clemens: at ambitiosus, at patriæ proditor*, 'Cæsar possessed fortitude, prudence, and clemency, *still, yet, continuing all this state of things, and in addition to them* he was, *at the same time*, ambitious, and a traitor to his country.' Sometimes *at* means 'therefore,' or 'well then,' as in Livy, I. 38: *at ego recipio*, '*well then, therefore*, as a continuance, necessary and expected, I receive the surrender,' which is the natural consequence of the capitulation; and so in imprecations, as in Virg. *Æn.* II. 538: *at tibi pro scelere*, &c., '*therefore* may the gods punish thy wickedness.' *Verum* and *vero* are merely corrective, but *verum etiam* and *sed etiam* are synonymous.

    (c) Inferential conjunctions may generally be rendered by 'therefore,' 'wherefore,' 'accordingly;' they are: *ergo, igitur, itaque, ideo, idcirco, proinde, propterea*, and the relative forms: *quāpropter, quārē, quamobrem, quocirca, unde*.

    OBS. *Ergo* is sometimes an expression of sorrow;

as : *Ergo Quintilium perpetuus sopor urget!* ' So then eternal sleep oppresses Quintilius !'

(*d*) Causal conjunctions are : *nam, namque, enim, etenim, quia, quod, quoniam, quippe, quum, quando, quandoquidem, siquidem, utpote ;* and may be rendered : ' for,' ' because,' ' since,' ' inasmuch as.'

OBS. *Quoniam* = *quum jam, quando, quandoquidem, siquidem,* assign the motive ; and *quod* states the cause. *Quippe,* which is used alone in the sense of ' for,' is frequently joined with *quum, quod, quia,* and the relative *qui* in the sense of ' inasmuch as.' The same remark applies to *utpote.*

(*e*) Comparative conjunctions : *ut, uti, sicut, velut, prout, præut, ceu, quam, tanquam, quasi, utsi, acsi,* may generally be rendered by ' as ' or ' as if,' and to these may be added *atque (ac)* when it signifies 'as' or ' than.'

(*f*) Conditional conjunctions are : *si,* ' if,' *sin,* ' but if,' *nisi* or *ni,* ' unless,' *si mŏdo, dummŏdo,* ' provided only,' (for which *dum* and *modo* alone are sometimes used), *dummodo ne,* ' provided only not,' (for which we may have *dum ne* and *modo ne*).

OBS. *Quod* before *si* or *nisi* must be rendered ' but.'

(*g*) Concessive conjunctions generally signify ' although.' They are : *etsi, etiamsi, tametsi (tamenetsi), quamquam, quamvis, quantumvis, quamlibet, licet, ut, quum.*

OBS. A concessive particle is often followed by an adversative : *tamenetsi* in particular is often sustained by *tamen nihilominus* in the other clause.

(*h*) Final conjunctions express the purpose, object, or result : they are *ut (uti), quo, ne,* or *ut ne, neve, (neu), quin, quominus,* and may be rendered ' to the end that,' ' so that,' ' lest,' &c.

(*i*)   Temporal   conjunctions   may   be   rendered
'when,' 'after,' 'since,' 'before,' 'until;' they are:
*quum, quum primum, ut, ut primum, postquam, prius-
quam, antequam, quando, simulatque (simulac)*, or *simul*
alone, *dum, usque dum, donec, quoad.*

OBS.   *Dum, usque dum, donec* and *quoad* signify
both 'as long as' and 'until.'   The local adverb *ubi* is
also used as a temporal conjunction.

§ 24.   *Interjections.*

(113)   Interjections or exclamatory words express
joy, as: *io, evœ;* sorrow, as: *heu, vœ;* astonishment,
as: *o, en, (ecce), papœ, vah;* calling, as: *heus, ehodum;*
praise, as: *eia, euge;* attestation, as: *proh.*

OBS. 1.   Other parts of speech may be used as
interjectional words; nouns, as: *malum, nefas,* and in
the vocative, as: *macte;* verbs, as: *quœso, obsecro,
amabo,* used in entreaties.   So also the hortative *age,
agite, cedo, sodes* = *si audes, sis* = *si vis, agesis* = *age si
vis,* &c.   And the adverbs *nœ* and *profecto.*

OBS. 2.   Invocations of the gods have sometimes
passed into mere interjections or even adverbs; thus
hercle or *mehercle* or *mehercules* is merely equivalent to
nœ or *profecto.*

CHAPTER VI.

DERIVATION AND COMPOSITION.

§ 25. *Derived Nouns and Verbs.*

(a) *Derived Nouns.*

(114) SUBSTANTIVES in *-tor*, *-trix*, signify an agent, as: *vic-tor*, *vic-trix*.

Substantives in *-or*, *-tio*, *-tus* (*-sus*), m., *-tus*, *-tūtis*, f. *-tūdo*, *-tas* (*-tātis*), *-tia*, *-edo* express a quality or action; as: *am-or*, *mo-tio*, *mo-tus*, *vi-sus*, *vir-tus*, *forti-tudo*, *cupidi-tas*, *justi-tia*, *pingu-ēdo*.

Substantives in *-ium* express the result of action; as: *gaud-ium*, *connub-ium*, *refug-ium*, *minister-ium*.

Substantives in *-men* or *-mentum* express a thing done, especially when it remains for use; as: *ag-men*, *orna-mentum*, *docu-mentum*.

Substantives in *-lum*, *-trum*, *-crum* generally denote a place or opportunity of doing, and those in *-ŭlum*, *-bŭlum*, *-bra* or *-brum*, *-cŭlum* commonly imply an instrument or means of doing; as: *temp-lum*, *an-trum*, *sepul-crum*; *jac-ulum*, *vena-bulum*, *candela-brum*, *vehi-culum*.

Substantives in *-lus*, *-cŭlus*, *-ŭlus*, *-ŏlus* and *-leus*, are diminutives; as: *libel-lus*, *pisci-culus*, *ar-ula*, *fili-ŏlus*, *acu-leus*. The diminutive *puella* for *puer-ula*, from *puera*, is used instead of the original word.

Substantives in *-ārium*, *-ētum*, and *-īle* denote the receptacle, the plantation, and the stable or stall respectively; as: *gran-arium*, *arbor-ētum* (but *arbus-tum*, like *salic-tum*, *virgul-tum*), *bov-īle*.

Substantives in *-ĭdes*, *-īdes*, *-ĭădes* are Greek patronymics; as: *Tantalĭdes*, *Pelīdes*, *Thestĭădes*.

(115) Adjectives derived from substantives are generally possessives and end in *-ālis*, *-ānus*, *-āris*,

-*ārius*, -*ĕus*, -*ensis*, *ĭcus*, -*ius*, -*ĭlis*, -*īnus*, -*ōsus*, -*stus* ;
as : *reg-ālis* from *rex*, *Rōmānus* from *Roma*, *consul-āris*
from *consul*, *ferr-ĕus* from *ferrum*, *circ-ensis* from *circus*,
class-ĭcus from *classis*, *senātor-ius* from *senātor*, *civ-ĭlis*
from *civis*, *asin-īnus* from *asĭnus*, *œrumn-ōsus* from
œrumna, *onūs-tus* from *onus*, *hone-stus* from *honor*.
Adjectives in -*lentus* are not derivatives, but com-
pounds with the adjective *lentus*, which signifies 'slow,'
'loaded,' 'heavy,' 'having much of a thing;' thus: *opu-
lentus = opum lentus*, 'loaded with wealth,' and so forth.

(116)   Verbal adjectives in -*ax* imply inclination
or disposition; as *loqu-ax* from *loquor*; and those in
-*bĭlis* or -*ĭlis* express capability, either actively as *terri-
bilis*, 'capable of frightening,' or passively as *placābilis*,
'capable of being appeased,' *facĭlis*, 'capable' of being
done,' i. e. 'easy.'   Adjectives in -*bundus* are really
active participles ; as : *lacrima-bundus*, 'weeping;' and
those in -*cundus* for -*scundus* are similarly formed
from inchoatives in -*sco* (97, *c*) ; as : *irā-cundus*, 'angry,'
from *ira-scor*.   Adjectives in -*ĭdus* have also the mean-
ing of an intransitive participle; as : *rap-idus* from
rapio, *cup-idus* from *cupio*, *cal-idus* from *caleo*.   There
are many adjectives in -*ātus*, -*ītus*, -*ūtus*, which have
the meaning of passive participles, though they cannot
be referred to any existing verbs; such are : *barbātus*,
'bearded,' *aurītus*, 'long-eared,' *cornūtus*, 'horned.'

(*b*)   *Derived Verbs.*

(117)   Derivative verbs are either extensions of
other verbs, or are formed from nouns.   The first class
are (1) inchoatives in -*sco*, as *cale-sco* from *caleo*; (2)
frequentatives in -*ĭto*, -*ĭtare*, as *cogĭto* from *cogo*, *dormīto*
for *dormi-ĭto* from *dormio*; (3) desideratives in -*ŭrio*,
as *es-ŭrio* from *edo*, *ēsum*; (4) diminutives in -*illo*, as
scrib-illo from *scribo*.   The second class, or verbs de-

rived from nouns, are always contracted verbs in -*a*,-*e*,-*i*,
and it is generally to be observed that while -*e* verbs
thus derived are intransitives, -*a* and -*i* verbs are transi-
tive. Thus we have;

-*a* verbs :

cura	curāre
bellum	bellāre
nomen	nomināre
amor	amāre
laus	laudāre
cavus	cavāre
levis	levāre (for *leviare*)
celeber	celebrāre.

-*e* verbs :

ardor	ardēre
flos	florēre
lux	lucēre
frons	frondēre.

i- verbs :

auris	audīre
finis	finīre
mollis	mollīre
vestis	vestīre.

§ 26. *Composition.*

(118) A compound is an union of two or more
words of which the last only is inflected, the preceding
word or words being in a dependent or construct state,
and having consequently lost all inflexion. If both
parts retain their inflexion, or, if the first part, though
an oblique case, is separable, the composition is only
apparent : thus *respublica*, ' the commonwealth,' *jus-
jurandum*, ' an oath,' in which both parts are declined

throughout, and *senatusconsultum*, 'a resolution of the senate,' *verisimilis*, 'like the truth,'—are not compounds, but juxtapositions of separable elements, and we may say *resque publica, senatusve consulta.*

(119)   The first part of a real compound is either an indeclinable word, or a noun, whether substantive, adjective, or numeral, and the latter part of the word always determines to what part of speech the whole belongs.

(*a*)   When the first part is a particle, the vowels and diphthongs ă, ĕ, *ae, au* in the root of the word which follows are liable to be changed into *i, e, ī, ū* or *ē* respectively (above, 2, 3); thus from *amīcus, capio*, we have *in-imīcus, ac-cipio*; from *teneo* we have *con-tineo*; from *æquus, æstimo*, we have *in-īquus, ex-istimo*; from *claudo, causa, ex-cludo, ac-cuso*; from *audio, obedio*; &c.; but before two consonants, and sometimes before a consonant and the semi-consonant *i, a* is represented by *e*; compare *barba, im-berbis, scando, as-cendo, spargo, con-spergo*, &c., with *facio, pro-fic-iscor, pro-fectus, jacio, ab-jicio, ab-jectus, cano, concino, con-centus, pario, peperi*; and before *l* and a consonant *a* may become *u*: compare *calco, con-culco*, with *colo, cultura.* In some cases an *e* is retained, as in *peto, ap-peto, tego, con-tego*; and *lego* exhibits in its compounds both *e* and *i*, as *per-lego, intel-ligo*; the compounds of *traho, caveo* and *hæreo* retain the vowel or diphthong unaltered, and the same applies to all compounds of *maneo* except *e-mineo.*

(*b*)   When the first word is a noun and the second begins with a vowel, an elision takes place; as in *magn'animus*; but if the second begins with a consonant, the connecting vowel is generally ĭ, as: *causĭ-dĭcus, corni-ger, ædi-fico.* Sometimes, however, the ĭ is omitted, as in *naufrăgus* (from *navis* and *frango*), *puer-*

pera (from *puer* and *pario*), *mus-cipula* (from *mus* and *capio*), and sometimes a characteristic letter and its preceding vowel are left out before *i*, as in *lap-ĭ-cīda* for *lapĭdĭ-cīda*, *hom-i-cīda* for *homĭnĭcīda*, *op-ĭ-fex* for *opĕ-rĭfex*, &c. When the first is a numeral, it is either unchanged, as in *decemvir*, or is specially changed, as in *biceps*, *quadrupes*, *triumvir*. In some few cases the connecting vowel is ŏ = ŭ; as: *Aheno-barbus*, *Trojugena*, *violentus*, *opulentus*; and in *tibī-cen*, *tibi-ĭ-cen*, we have a contracted *i*, though *tub-ĭ-cen* follows the general rule.

(120) Compounds are called (*a*) *determinative* when the first part of the word defines the second; as: *interrex*, *cognomen*, *benefĭcus*, *latifundium*, *laticlāvus*, &c.; (*b*) *syntactical*, when the first word is governed by the second; as: *agricŏla*, *opulentus*, *signifer*, *æquiparo*, *breviloquens*, &c.; (*c*) *auxiliary*, when two verbs come together, and the second helps the former, as *ama-vī* for *ama-fui*, *ven-do* for *venum do*, *arcesso* for *ac-cedere sino*; (*d*) *possessive*, when the first part denotes the manner of the thing possessed; as: *crassipes*, 'thick-footed,' *alipes*, 'wing-footed,' and the negatives *expers*, 'without a share in,' *inermus*, 'without arms,' &c.

PART II.

Syntax, or the Construction of Words.

CHAPTER I.

INTRODUCTION.

§ 1. *General Principles.*

(121) *Construction* or *Syntax* gives the rules for expressing and connecting *Sentences.* Some of these rules, together with the principles on which they rest, are common to all languages; others are dependent on the idioms or peculiarities of a particular language. Latin syntax has many idioms or forms of expression which are peculiar to itself.

(122) A *Sentence* expressed in words is called a *Proposition* or *Enunciation*, and may always be resolved into three essential parts—the *Subject*, the *Copula*, and the *Predicate.*

(123) The *Subject* is some noun substantive, pronoun, or other designation of a person or thing about which we say something; the *Copula* is some finite mood and tense of the verb ' to be;' and the *Predicate* is some adjective or other general term, which is predicated or asserted of the subject: thus in the sentence *Deus est bonus*, ' God is good,' *Deus* is the subject, *est* the copula, and *bonus* the predicate.

(124) The predicate and copula are very often included in some form of a finite verb; thus *equus currit*,

'the horse runs,' is equivalent to *equus est currens*, 'the horse is running.'

(125) The whole sentence may be contained in a finite verbal form. This is especially the case when the nominative is one of the personal pronouns; indeed these are never expressed unless some emphasis is intended; as in the lines of Terence (*Adelph.* III. 4, 10 seqq.):

> 'In *te* spes omnis, Hegio, nobis sita est:
> *Te* solum habemus; *tu* es patronus, *tu* pater:
> Si deseris *tu*, periimus.'

But Cæsar writing to the Senate, after his victory over Pharnaces, says: *Veni, Vidi, Vici*, where three complete sentences, 'I came, I saw, I conquered,' are included in three words: because every one knew who was the agent.

(126) The nominative is also very frequently omitted when the verb shows what it must be: thus we say *pluit*, 'it rains,' i.e. *cœlum; advesperascit*, 'it grows towards evening,' sc. *dies:* sometimes with a pronoun; as: *luciscit hoc jam*, 'this is growing light,' sc. *cœlum* (Plautus, *Amphitr.* I. 3, 45).

(127) Impersonal verbs explain this usage by the apposition of a sentence which follows, and which is equivalent to a nominative case; as: *pudet me errare*, 'to err shames me,' i.e. 'I am ashamed to err.'

§ 2. *Main Rules of Latin Syntax.*

(128) The main rules of Latin Syntax, which are more or less common to it with other inflected languages, are the following:

A. *Tres Concordantiæ.*

I. *Verbum personale cum nominativo concordat numero et personâ.* A personal verb agrees with its nominative case in number and person; as: *equus currit,* 'a horse runs,' *nos pueri discimus,* 'we boys learn.'

II. *Adjectivum cum substantivo concordat genere, numero et casu.* An adjective, whether predicate or epithet, agrees with its substantive in gender, number, and case ; as: *Deus est bonus,* 'God is good,' *celeres equi,* 'swift horses;' where *bonus* is the predicate of *Deus,* and *celeres* is a descriptive epithet of *equi.*

III. *Relativum cum antecedente concordat genere, numero et personâ.* The relative agrees with its antecedent, i.e. with the substantive which it helps to define, in gender, number and person; but derives its case from the verb with which it is construed; as: *adsum, qui feci,* 'I, who did it, am here,' *urbs, quam condiderunt,* 'the city, which they founded,' *phaselus ille, quem videtis,* 'that skiff which ye see.'

These are called the three concords.

B. *Casus Nominum.*

IV. *Nomina ejusdem relationis nominibus in eodem casu apponuntur.* When two substantives refer to the same person or thing, they are put in the same case by apposition; as: *Æneas filius,* 'Æneas the son.'

V. *Nomina diversæ relationis in genitivo apponuntur.* When one substantive depends upon another, it is put in the genitive case; as: *Æneas filius Anchisæ,* 'Æneas, the son of Anchises.'

VI. *Predicata primaria subjecti casum obtinent.* When two nouns are connected by a verb signifying 'to be, become, be called, thought, or appointed,' they

stand in the same case; as: *perpusilli vocantur nani,* ' very little men are called dwarfs.'

VII. (a) *Accusativo casu stat*
              Objectum, ad quod transeat
              Transitivorum actio;
              Ut: 'filios meos amo.'

      (b) *Latina præpositio*
              Designat ' ubi,' 'unde,' ' quo.'
                  Exceptis his
                  vocabulis:
              ' Militia,' ' humus,' ' domus,' ' rus;'
              Et urbium nominibus.

      (c) *Agentia rei gestæ, quorum*
              Nominativi rite stant
              Pro subjectis activorum,
              ' A, ab,' cum ablativo dant.

      (d) *Sed postulat Latinitas*
              Ut ablativis exprimas
              Causas, modos, formas agendi,
              Et instrumenta faciendi;
              Et cave unquam scribas ' cum'
              Doctoris ad fastidium.

      (e) *Id quod eodem pertinet—*
              Sententiis quibuslibet
              Ablativus assidet,
              Ut absolute prædicet.

These rules are classed together, because they tell the young scholar when to use and when to omit a Latin preposition in rendering an oblique case, which is always his greatest difficulty. (*a*) The immediate object of a transitive verb is put in the accusative case, without a preposition; as: *pater amat filium,* 'a father loves his son,' i.e. his son is the object of his love. (*b*) We must add a Latin preposition signifying 'in,' 'on' or 'at,' 'from' or 'out of,' 'to' or 'into,' if we

wish to express the place *where, whence,* or *whither;* as:
restat in hoc loco, ' he remains *in* this place ;' *profectus
est ab illo loco,* ' he set out *from* that place ;' *venit ad
hunc locum,* ' he came *to* this place.' Except the nouns
militia (or *bellum*), *humus, domus* and *rus,* and the names
of cities, which express these relations without the as-
sistance of prepositions ; as: *una semper militiæ et domi
fuimus,* ' we were always together *on* service and *at*
home ;' *Româ profectus est,* ' he set out *from* Rome ;'
ego rus ibo, ' I will go *into* the country.' (*c*) We may put
the object of the active verb in the nominative case
of the passive and substitute for the subject an abla-
tive, which *must* be accompanied by *a, ab ;* as : *filius
a patre amatur,* ' a son is loved *by* his father.' (*d*) While
the *person,* by whom the action is performed, is thus
expressed in the ablative with *a, ab,* the *thing* (whether
cause, manner, form, or instrument) *by* or *with* which
the action is effected must be expressed in the ablative
without any preposition, and the young scholar must be
careful to resist the temptation to use *cum,* ' with,'
which denotes only an accompaniment ; thus : *securi
percussus est a Pisone,* ' he was smitten *by* Piso *with* an
axe.' (*e*) To the same idiom we may refer the use of
the ablative absolute to express a subordinate predica-
tion of time, cause, or circumstance ; as : *magnâ
comitante catervâ, ibat ad tumulum,* ' he went to the
tomb *with* a great crowd accompanying him ;' *nihil de
hâc re agi potest, salvis legibus,* ' nothing can be done
in this matter without violating the laws ;' i. e. ' *with*
the laws in their integrity.'

VIII.   *Subjectum infinitivi in regimine verbi
finiti versatur.*   When the subject of a dependent
verb in the infinitive mood is expressed, it is put in the
accusative case, unless the main verb requires a dative ;
as : *gaudeo te bene valere,* ' I am glad that you are in
good health ;' but *licet tibi esse beato,* ' it is permitted
to you to be happy,' or ' that you should be happy.'

IX. *Dativus limitationem qualemcunque denotat.*
The limitation of an action, whether expressed or not
by 'to' or 'for' in English, may always be conveyed
by the dative in Latin; as: *dedit mihi librum,* 'he gave
me the book,' i. e. 'he gave the book *to* me;' or even
two datives; as: *exitio est mare nautis,* 'the sea is
destined or designed for destruction *to* sailors.'

C. *Verborum Modi.*

X. *a. Verbum subjunctum in subjunctivo ponitur;
sed, b. Verbum, quod per relativum definit ac describit,
in indicativo restat.* *a.* Whenever a verb, *subjoined to*
or dependent on another verb, is not in the infinitive
mood, in other words, whenever it denotes *dependently*
an *end,* a *cause,* a *consequence,* or a *concession,* and is
connected with the main verb by a relative or relative
particle, it is necessarily in the subjunctive mood; *b.* but
the indicative mood is retained, if the relative word
refers to a definite antecedent, and is therefore not de-
pendent on the main verb; thus we have: *missi sunt,
qui urbem oppugnarent,* 'they were sent to besiege the
city,' but *qui urbem oppugnabant, Romani erant,* 'those
who besieged the city were Romans.'

XI. *Oratio obliqua subjunctivum exigit.* The sub-
junctive is invariably used when a relative sentence is
included in the construction of the accusative and infi-
nitive (VIII.); as: *Socrates dicere solebat omnes in eo,
quod scirent, satis esse eloquentes,* because *in eo quod
scirent* depends upon the oblique or accusative expres-
sion of the opinion of Socrates.

XII. *Interrogatio obliqua subjunctivum requirit.*
The indicative is always used in direct questions; as:
quis est ? 'who is it ?' But the subjunctive is invaria-
bly found in indirect questions; as: *nescio quis sit,* 'I
know not who it is.'

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XIII. *Ut finalis et illativa subjunctivum postulat.*
The subjunctive is necessarily used after *ut*, signifying
an end or consequence ; as : *missi sunt, ut specularen-
tur*, 'they were sent to the end that they might act as
spies ;' *Titus ita facilis fuit, ut nemini quidquam ne-
garet*, 'Titus was so good-natured that, as a conse-
quence, he could not deny any thing to any body.'

XIV. Ne, *si finem prohibet, subjunctivum deposcit.*
When the end or consequence is something feared or
avoided, *ne* takes the place of *ut ;* as : *vos adepti estis,
ne quem civem metueretis*, 'you have gained this conse-
quence or result, that you are not obliged to fear any
one of your fellow-citizens.' The force of this is best
shown by the construction of *ut* and *ne* after verbs of
fearing, where the former expresses that a desirable
consequence is improbable, the latter that an undesira-
ble result is anticipated ; thus : *vereor ne pater veniat*,
'I fear my father will come,' i. e. 'I look forward to
that event with apprehension ;' *vereor ut pater veniat*,
'I fear my father will not come,' i. e. 'my fear is as to
the obstacles which will prevent him.'

XV. *Consecutio temporum valet in subjunctivo.*
If one sentence is dependent on another, the verbs
must be in congruous tenses ; thus the present subjunc-
tive will express the end of the present or future, and
the imperfect subjunctive must follow any past tense ;
as : *scribo, scripsi* or *scribam, ut discas*, 'I write,' 'I
have written,' or 'I shall write, that you may learn ;'
scribebam, scripsi, scripseram, 'I was writing, I wrote,
I had written, that you might learn.'

XVI. *Quatuor sunt conditionalium formulæ.* The
same rule of congruity is of course applicable to the
different forms of conditional sentences, which imply
respectively,

  (1) Possibility, without the expression of uncer-

tainty; as: *si quid habet, dat,* 'if he has any thing, he gives it.'

(2)   Uncertainty, with some small amount of probability; as: *si quid habeat, dabit,* 'if he shall have any thing (which is not improbable), he will give it.'

(3)   Mere assumption, without any subordinate idea; as: *si quid habeat, det,* ' if he were to have any thing (i. e. as often as he had any thing), he would give it.' The present tense is used because the results are supposed to be still within the reach of the speaker.

(4)   Impossibility, or when we wish to indicate that the thing is not so; as:

(*a*)   *si quid haberet, daret,* 'if (which *is* not the case) he had any thing, he would give it.'

(*b*)   *si quid habuisset, dedisset,* 'if (which *was* not the case) he had had any thing, he would have given it.'

These are the main or general rules of Latin syntax. For convenience sake, the details of their application may be exhibited in the order suggested by the accidence. But we may from the first presume a knowledge of the constructions here explained.

§ 3.   *Order of Words in a Sentence.*

(129)   Among the peculiarities of the Latin language, the arrangement or order of the words demands the earliest attention of the student. The two general rules by which it is governed are the following:

(*a*)   That the most emphatic words take precedence in the sentence.

(*b*)   That, if emphasis does not interfere, the explanatory or additional word follows the subject but precedes the predicative word or phrase to which it belongs.

(130)   From this it will follow that the subject will generally stand first and the predicative verb last, while the intervening particles, dependent cases, &c., will stand between them in an order regulated by their weight . in the sentence; thus we may say: *Romani Jovi templum in capitolio condiderunt*, 'the Romans to Jove a temple in the capitol erected,' if we mean to direct attention to the fact that the god to be honoured was the distinctive circumstance; but we might say also: *Romani* templum in capitolio *Jovi Junoni Minervæ condiderunt*, if we wished to lay a stress on the foundation of the temple without such a special reference to the worship to be carried on in it.

(131)   As the Latin language has no article, the definite epithet cannot very well precede its noun, unless it has some distinctive emphasis of its own.   The same rule applies to the genitive case in regimen, and to the apposition of a title or definition.   Hence, in all ordinary cases, the adjective follows the noun, the genitive its governing substantive, and the appositive the word which it qualifies; as:

(*a*)   *res familiaris*, 'property;' *res publica*, 'the state;' *jus civile*, 'the civil law;' *civis Romanus*, 'a Roman citizen;' *æs alienum*, 'debt;' *via Appia*, 'the Appian road,' &c.

(*b*)   *filius Anchisæ*, 'the son of Anchises;' *magister equitum*, 'master of the knights;' *tribunus militum*, 'tribune of the soldiers,' &c.

(*c*)   Q. *Mucius augur*, M. *Tullius Cicero consul*, *Cyprus insula*, *Tiberis fluvius*.   But *urbs* applied to Rome is a sort of proper name like βασιλεὺς, *sine articulo*, of the Persian king; hence *urbs Roma*, not *Roma urbs*.

(132)   If a substantive is explained by a genitive case or other adjunct, as well as by an adjective, the

combined epithet is sufficiently definite to precede the noun, and the adjective generally stands first; thus: *summum eloquentiæ studium, nocturnus in urbem adventus*, &c.

(133) A demonstrative pronoun will of course precede the noun to which it calls attention; as *hæc mulier, ille vir*. But if there is also an adjective, the pronoun and adjective may follow as in Greek; thus: ἀνὴρ ὁ μέγας = *vir ille magnus*, or *magnus ille vir*.

(134) Adverbs, according to rule (*b*), regularly precede the predicative word to which they are attached. This is always the case with the categorical negative *non*.

(135) Repeated words are placed in juxtaposition, the subject preceding the oblique case (*b*); thus: *nulla virtus virtuti contraria est*. The same rule applies to contraries; thus: *quædam falsa veri speciem habent*.

(136) Antithesis sometimes exhibits an inverted order; thus: *ratio nostra consentit, repugnat oratio*.

(137) Certain words have a fixed place in the clauses to which they belong.

　　a. *Nam* always stands first: generally also *namque*.

　　b. *Enim* always after at least one word, seldom after two. In the compound *enimvero* it may commence a sentence.

　　c. *Ergo* either at the beginning or after another emphatic word. *Igitur* always follows, and may be last word. *Itaque* generally begins the sentence.

　　d. *Quoque* and *autem* immediately after the word which they add or oppose.

　　e. *Etiam* before the word to which it belongs, unless this word is very emphatic.

f. *Quidem* after the word which it qualifies, and to which it is closely attached. If *ne* precedes, the meaning is 'not even,' (above, 105, *a*).

g. *Tamen* stands at the beginning, unless a single word is to be made emphatic.

h. *Autem* always follows the first word in the sentence.

i. No enclitic can stand first in a sentence.

> *Quoque, autem, quidem, que,*
> Second words must always be.

These are the general rules: but it is only the perusal of the best writers, and practice in prose composition, which can give that perception of emphasis on which so much depends, or enable us to frame perspicuous and harmonious periods.

CHAPTER II.

CASES OF NOUNS.

§ 4.   *Nominative and Accusative.*

(138)   THE nominative expresses the *subject*, and the accusative the *object* of a verb ; as : *pater filium amat*, 'the father, (who is the *subject* spoken of), loves or is loving, (which is the action *predicated*) his son, (who is the *object* of the action).'

(139)   Two or more nominatives in the singular number, joined together by a copulative conjunction, take a plural verb, the person being that of the noun which stands first in the usual order of reference; thus, if the first person is referred to by any one of the nominatives, the verb will be in the first person; if the

second person appears among the nominatives without the first, the verb will be in the second person; otherwise, the verb will be in the third; thus:

> *ego et Caius discimus;*
> *tu et exercitus valetis;*
> *Castor et Pollux ex equis pugnabant.*

But the verb may be made to agree with one nominative only, when one idea only is expressed; as:

> *tempus necessitasque postulat;*

or when the subjects are separated in the thought; as:

> *dixit hoc Zosippus et Ismenias.*

(140) The same rule applies to the number of the adjectival predicate; but when there is a difference of gender among the separate subjects, the predicate is masculine in the case of living beings, but neuter in the case of inanimate things; as:

> *uxor mea et filius mortui sunt;*

but:

secundæ res, honores, imperia, victoriæ fortuita sunt.

(141) Collective expressions, of whatever kind, may take a plural verb; as:

> *magna vis hominum segetem fuderunt in Tiberim.*
> *pro se quisque miles gaudio alacres fremunt.*
> *uterque exercitum ex castris educunt.*
> *Ilia cum Lauso de Numitore sati sunt.*

But *unus et alter* may have a verb in the singular; as: *dicit unus et alter breviter.*

(142) The same reference to the idea conveyed, also regulates the gender of the predicate; as:

> *millia triginta servilium capitum dicuntur capti.*

(143) Any sentence may become *objective*, that is, dependent in the infinitive mood on another verb; and in this case the nominative, or *subject*, becomes the accusative or *object*; thus the sentence: *Æneas filius fuit Anchisæ*, might become the object of the verb *dixit*, 'he said,' and we should then write: *dixit*, 'he said,'—what? *Æneam Anchisæ filium esse*, 'that Æneas was the son of Anchises'—*that* is *what* he said, or the object of his speaking.

Hence the student will remember that a dependent sentence beginning with *that* may always be rendered by the accusative and infinitive in Latin, if it can be made to answer or explain the question *what?* If it expresses an end or consequence it must be rendered by *ut* and the subjunctive (128, XIII.)

(144) Certain verbs, which express that a nearer, as well as a more remote object—a person as well as a thing—is affected by the action, may be followed by two accusatives. To this class we may refer verbs of *asking, teaching, concealing,* &c.; thus:

posce Deos veniam, 'ask: *whom?* the gods: for *what?* pardon.'

dedocebo te istos mores, ' I will unteach: *whom?* you: *what?* those customs of yours.'

omnes celat iter, 'he conceals: *what?* his journey: from *whom?* from all men.'

These verbs in the passive retain the accusative of the thing; as:

rogatus est sententiam, ' he was asked his opinion.'

(145) Neuter verbs are followed by an accusative of cognate signification; as:

duram servit servitutem, 'he serves a hard slavery.'

(146) Any neuter or passive verb may take an

accusative denoting the part of the subject, which is regarded, for the moment, as an object ; thus :

tremit artus, ' he is trembling *in* or *as to* his limbs.'

(147) Verbs of motion are followed by the accusative case representing the end or direction of the movement ; but except in proper names denoting a place, and the words *domus, rus*, &c., the prepositions *ad, in, versus, contra, trans, ultra, super, per* are required to define the word ; thus :

ad templum Palladis ibant, ' they went to the temple of Pallas.'

ultra terminum vagor, ' I wander beyond the boundary.'

but :

Regulus Carthaginem rediit, 'Regulus returned to Carthage.'

ite domum, ' go home.'

ego rus ibo, ' I will go into the country.'

(148) The accusative signifies not only the end or direction of the movement, but also the space or time through which a movement or action continues ; and the distance between two objects or periods ; thus :

Cæsar tridui iter processit, ' Cæsar marched (through) a journey of three days.'

Cæsar millia passuum tria ab Helvetiorum castris castra ponit, ' Cæsar pitches his camp three miles from that of the Helvetians.'

Pericles quadraginta annos præfuit Athenis, ' Pericles ruled Athens (through) forty years.'

Hence the accusative is used with adjectives indicating dimensions ; as :

hasta sex pedes longa, ' a spear long to the extent of six feet,' i. e. ' six feet long.'

(149)   As the Latin language has no article, it cannot distinguish between the apposition which defines and that which introduces a new predication. The context generally shows pretty clearly what is the meaning; thus, when we read: *Æneas, Anchisæ filius, Albam condidit*, it is obvious that Æneas is merely defined as the son of Anchises. But when we read: *Cicero prætor legem Maniliam suasit*, or *pii orant taciti*, it is plain that we refer to the condition or office of Cicero, at the time when he recommended the Manilian law, and to the manner in which the pious offer their prayers, so that we have in each case a secondary predicate. Sometimes this secondary predicate amounts to a mere adverb, as in the latter instance, and then it may have an adverb added; as: *volat avia longe* (Virg. *Æn.* xii. 480); and *avius longe vagaris* (Lucr. ii. 82); at other times it bears the main stress of the predication; as: *verebar, ne molestus vobis intervenirem*, ' I feared lest I should be troublesome to you by intruding.' Of course this becomes a tertiary predicate, if it is found in an oblique case; as: *hunc quemadmodum victorem feremus?* ' how shall we tolerate this man, as, or in case he becomes, the conqueror?' This *prolepsis* sometimes implies that the quality denoted by the adjective is conveyed to the object by the verb; as: *colluere guttur mobile*, ' to rinse the throat, so as to make it supple;' and even in the nominative; as: *stomachus flagitat immorsus refici*, ' the stomach craves to be restored by being stimulated.'

Obs.   The superlative *primus* is always predicated in this secondary form: *Pericles primus adhibuit doctrinam*, ' Pericles was the first to bring in learning;' *Æsculapius, qui primus vulnus obligavisse dicitur*, ' Æsculapius, who is said to have been the first to bind up a wound.'

§ 5. *Prepositions construed with the Accusative.*

(150) The following prepositions, all of which signify motion or extension, are construed with the accusative case :

*Adversum (adversus), cis (citra), apud, ante, pene*sque,
*Intra, infra, contra, supra, post, circiter, inter,
Circa (circum), ultra, juxta, erga, præter,* et *extra,
Ob, prope, per, propter, versus, trans, pone, secundum, ad.*

The following are construed with the accusative when they signify motion or extension, and with the ablative when they denote rest :

In, super, et *subter,* pro quâ *sub* crebrius exstat.

§ 6. *Genitive, Dative, and Ablative.*

(151) The Greek language enables us to see, that each of the cases had originally a simple meaning ; thus, the accusative signified the end of motion or action ; the genitive or ablative, which were identical, denoted the origin of motion ; and the dative implied rest or presence. Consequently the accusative would be expressed in English by the preposition ' to' in the sense of ' towards,' or by the mere oblique case ; the genitive or ablative, which are really the same case, by the prepositions 'of' or ' from ;' and the dative by ' at,' or by ' to,' in its limiting sense of ' for.' In the Latin language, idiomatic usage has introduced considerable confusion in the genitive, ablative, and dative : for while the genitive and ablative have been divided into two distinct cases, with significations more or less inconsistent, the dative has been separated from all connexion with prepositions signifying locality or rest, and these have been transferred to the ablative, which ought to convey a strong expression of separation and

movement. The only words which preserve the original use of the cases are the proper names of places and the words which have been mentioned above (128, vii. *b*, 147), to which may perhaps be added the adjectives in compounds like *merīdie*, *postrīdie*, for *medii die*, *posteri die*. But even here an alteration in the forms has led to a want of discrimination, and we find practical rules which assign differences of construction to differences of declension. The truth is that *domi*, *humi*, *Cypri*, *militiæ*, *Romæ*, *ruri*, *Carthagine*, *Athenis* are equally locatives (that is, datives in *i* or *is*,) and *domo*, *rure*, *Româ* equally ablatives or genitives expressing motion from a place. · So that we have the complete use of the cases in the three phrases :

domum Pompeii venit, 'he came *to* the house of Pompey.'
Cæsaris virtus domi fuit militiæque cognita, ' Cæsar's
      excellence was known *at* home and abroad.'
cibaria domo attulit, 'he brought provisions *from* home.'

Obs. 1. *Domi* and *in domo* differ in meaning ; the former means ' at home,' the latter, ' in the house ;' as : *in domo furtum factum est, ab eo qui domi fuit*, ' a theft was committed in the house by one who was at home there.'

Obs. 2. The ablative alone is used as a locative in words denoting a measure of time ; as : *nemo mortalium omnibus horis sapit*, ' no one of mortals is wise *at* all hours.'

(152) From an alteration in the form, a genuine dative has been mistaken for an ablative in the construction of the impersonal phrases *rē-fert = rei fert*, ' it contributes to the interest,' and *interest*, ' it is concerned about the business,' where *rei* is understood in the sense, in which the Latin verb is used as a substantive in English.   In these phrases we have either

a G. of the person or persons interested, or the possessive pronouns: *meā, tuā, suā, nostrā, vestrā,* agreeing with the dative *rei,* expressed in *re-fert* and understood in *interest,* and therefore put for *meœ, tuœ, suœ, nostrœ, vestrœ,* just as *posthāc* is written for *posthœc.* Thus we have, in the same sentence: *Cæsar dicere solebat non tam suā quam rei-publicœ interesse, ut salvus esset,* 'Cæsar used to say that it was not so much for his interest as for that of the state, that he should be safe.' We may also add a genitive of price or value; as: *parvi re-fert,* 'it is of little consequence.'

(153) As a general rule, I. we may use the genitive in Latin, when ' of' is employed to signify ' partition' or 'relation,' and when ' at' or ' for' means ' price' or ' value,' stated indefinitely. II. We may use the dative in Latin, whenever ' to' or ' for' signifies ' limitation' or 'destination;' but when 'to' signifies ' motion to a place,' we must use the accusative with a preposition (147), and when it precedes a verb, it must be rendered by some form of the verb in Latin; and when ' for' implies ' a price,' it must be rendered by the genitive, if it is an indefinite, and by the ablative, if it is a definite statement. III. We may use the ablative in Latin, whenever ' by' signifies the ' cause;' whenever ' by' or ' with' denotes the 'instrument;' whenever ' in' denotes the 'manner' or 'the part affected;' whenever ' in' or ' with' denotes ' materials' or ' provisions;' whenever ' at' or ' for' denotes '.a definite price;' whenever ' from' denotes ' exclusion' or ' abstinence;' and whenever ' at' denotes a specific ' date' in time : but the ablative requires *ab,* when 'by' denotes ' an agent;' and except in dates, and in the words mentioned above (151), it cannot be used as a locative without the preposition *in.*

This general statement will explain the following special rules.

(154) I. (*a*) The genitive denotes partition, as :

nemo mortalium omnibus horis sapit, 'no one of (i. e.
as a part of) mortals is wise at all hours.'

(*b*) The genitive denotes crime or penalty, with an
accusative of the person accused or punished ; as :

accusat me furti, 'he accuses me of (i. e. concerning
or in relation to) theft.'

The same rule applies to the impersonal verbs *pœ-
nitet, tœdet, piget, miseret, pudet*, expressing sorrow,
weariness, pity, and shame ; as :

me non solum piget stultitiæ meæ, sed etiam pudet, 'I
am not only weary of my folly, but even ashamed
of it.'

Obs.   We may also say : *accusat me de furto*, or
furto alone.

(*c*) The genitive denotes indefinite estimation, with
the occasional exception of the ablatives : *magno, plu-
rimo, parvo, minimo, nihilo ;* as :

quanti oryza empta est ? parvo : '*for* or *at* how much
was the rice bought ? *for* a small sum.'

(*d*)   Verbs of reminding take a genitive of the
thing and an accusative of the person ; as :

admonebat alium egestatis, alium cupiditatis suœ, 'he
reminded one of his wants, another of his passions.'

Obs.   For this gen. we may have the abl. with *de*,
or an accusative.

(155)   II.   (*a*)   The dative denotes limitation or
destination ; as :

Venus nupsit Vulcano, 'Venus put on the veil, (i. e.
became a bride) *to* or *for* Vulcan.'

exitio est avidis mare nautis, ' the sea is *for* a destruc-
tion (i. e. destined to destroy) *to* greedy sailors.'

Hence the dative is used with some verbs, which

imply the imposition of limits or restrictions, as *impero*,
tempero, moderor, the two latter of which may also be
followed by an accusative.

(*b*) The dative denotes the agent, if we imply that
a thing is to be done; as:

restat Chremes, qui mihi exorandus est, ' Chremes re-
 mains, who is to be entreated by me (i. e. who *for
 me* to entreat).'

(*c*) The dative denotes the object after verbs of
threatening, forgiving, being enraged, &c., because
these verbs limit some affection of the mind to a par-
ticular person; as:

utrique mortem est minitatus, 'he threatened: *what?*
 death: *to* or *for whom?* to both.'

adolescenti nihil est quod succenseam, ' there is no reason
 why I should feel anger: *to, for, or in regard to
 whom?* the young man.'

(*d*) The dative is subjoined to verbs of annexing,
mixing, &c.; as:

forti miscebat mella Falerno, 'he mixed honey with
 strong Falernian wine.'

(*e*) The dative signifies limitation after relative
adjectives; as:

Dis carus ipsis, ' dear: *to whom*, or *in relation to whom?*
 to the gods themselves.'

(*f*) The dative is used either with adjectives or
with verbs to denote advantage or its contrary (*dativus
commodi aut incommodi*); as:

Laomedonti magna facta est injuria, 'a great wrong
 was done *to* Laomedon.'

virtus fructuosa aliis, ipsi laboriosa, 'virtue profitable
 to others, troublesome *to* itself.'

(156) III. (*a*) Any verb or adjective may be

construed with an ablative, signifying the instrument, cause or manner of an action or object; and in this case we must take care never to put *ab* for 'by,' or *cum* for 'with;' as:

hi jaculis, illi certant defendere saxis, 'these endeavour to defend themselves *with* darts, the others *with* stones.'

sorte tuâ contentus abi, 'depart contented *with* your lot.'

But the agent is expressed by the ablative with *ab*; as:

Pompeius a Cæsare victus est, 'Pompey was conquered by Cæsar.'

(*b*) The ablative of the part affected, and, poetically, the accusative (146) may be added to any verbs; as:

micat auribus et tremit artus, 'he quivers *in* his ears and trembles *as to* his limbs.'

(*c*) The ablative denotes materials, abundance, or provisions; as:

amore abundas Antipho, 'you abound in love.'

(*d*) The ablative denotes crime or penalty, with an accusative of the person; as:

condemnabo eodem ego te crimine, 'I will condemn you of the same crime.'

(*e*) The ablative of price is subjoined to verbs and adjectives which signify valuation or sale; as:

viginti talentis unam orationem vendidit, 'he sold one speech for 20 talents.'

dignus es odio, 'you are worthy of hatred.'

(*f*) Verbs of separation, whether they denote abstinence or liberation, govern the ablative, which has a preposition when a person is indicated, and sometimes in other nouns also; as:

liberavit populum metu, 'he freed the people from fear.'

te ab eo vindico ac libero, ' I rescue and free you from
    him.'

Obs. The poets sometimes use the dative for the
ablative of separation; as:

eripe te moræ, ' tear yourself from delay.'

    This is a sort of *dativus incommodi.*

    (*g*) Any verb may be accompanied by an ablative
absolute; as:

me duce, tutus eris, ' with me for your leader, i. e. so
    long as I am your leader, you will be safe.'

    (*h*) The thing compared is either in the ablative,
or in the same case after *quam;* as:

vilius argentum est auro, ' gold being there, with gold
    there, or in comparison with gold, silver is less
    valuable.'

ignoratio futurorum malorum melior est quam scientia,
    ' the ignorance of future misfortunes is better than
    the knowledge of them.'

Obs. The abl. is rarely used after the compara-
tive unless the latter stands either in the nom. or accus.
case. But Horace says:

      pane egeo, jam mellitis potiore placentis,

' I need bread, now more desirable than honied cakes.'

    (157) The gen. and abl. are commutable not only
in expressions of crimination (154, *b.*) and of price or
value (154, *c.;* 156, *e.*), but also where abundance and
its contrary are signified (156, *c.*); as: *implentur ve-
teris Bacchi pinguisque ferinæ,* ' they are filled with old
wine and fat venison;' and, by a poetical imitation of
the Greek idiom, after verbs of abstaining (156, *f.*);
as: *desine querelarum,* ' desist from complaints.'

    (158) Certain verbs, which virtually include a
phrase, are followed by a genitive of the object. Thus

verbs denoting pity, memory, or forgetfulness, may be
followed by a genitive; as:

miserere laborum tantorum, 'pity such great afflictions.'
flagitiorum suorum recordabitur, 'he will recollect his
    own crimes.'

But *miseror* generally takes the accusative, because
miseror means 'to feel pity,' but *misereor* 'to show
compassion.' And verbs expressing memory or forget-
fulness are very often used with the accusative; as:
si rite audita recordor, 'if I duly recollect what I have
heard.'

(159) *Potior*, ' I am master of,' 'I possess,' takes
either a genitive of the part (154, *a.*) or an ablative of
abundance (156, *c.*); as:

Romani signorum et armorum potiti sunt, 'the Romans
    became masters of the standards and arms.'
egressi optatâ potiuntur Troes arenâ, 'the Trojans
    having landed possess the wished for shore.'

(160) Certain verbs, which are followed by the ab-
lative, exhibit special applications of the preceding rules.

(*a*) *Fungor*, which includes the root of *fug-io*,
' I flee,' as *jungo* involves the root of *jug-um*, signifies
' I make myself quit of, go through, get rid of, dis-
charge, or perform,' and thus governs the ablative of
liberation (156, *f.*); as:

justitiæ fungatur officiis, 'let him discharge [himself
    from] the duties of justice.'

(*b*) *Utor*, ' I use,' and *fruor*, 'I enjoy,' are cor-
relative terms, (as appears from the compound *usu-
fructus*), and take the ablative of the materials, like
potior (156, *c.*; 159); as:

Hannibal, cum victoriâ posset uti, frui maluit, 'Han-
    nibal, though he was in a situation to get profit
    from his victory, preferred to enjoy it.'

(c) *Vescor* and *pascor*, ' I take food for myself,'
are followed by an abl. of the materials; as:

di nec escis nec potionibus vescuntur, ' the gods do
 not live on meat or drink.'
frondibus et victu pascuntur simplicis herbæ, ' they feed
 on boughs and a diet of plain grass.'

(d) *Dignor*, ' I think worthy,' and *muto*, ' I change,'
take an ablative of price (156, *e.*); as:

haud equidem tali me dignor honore, ' I do not think
 myself worthy of (do not estimate myself at) such
 an honour.'
mutat quadrata rotundis, ' he changes square things
 for round.'

(e) *Supersedeo*, ' I do without or abstain from,'
takes an ablative of abstinence (156, *f.*); as:

Cæsar prælio supersedere statuit, ' Cæsar resolved to
 abstain from, decline, or do without, a battle.'

(f) When *nitor* signifies ' I am supported by,' it
takes the abl. of the instrument (156, *a.*); when it
means ' I lean or depend upon,' it takes the abl. with
in; as:

nititur hastâ, ' he is supported by a spear.'
in vitâ Pompeii nitebatur salus civitatis, ' the safety
 of the state depended on Pompey.'

(g) *Ven-eo* for *venum-eo*, ' I go for sale,' i. e. ' I
am sold,' and *vapulo*, ' I howl or cry out (οἰμώζω) for
pain,' i. e. ' I am beaten,' are considered as passive
verbs, and take the ablative of the agent with *ab*
(156, *a.*); as:

respondit se malle a cive spoliari quam ab hoste venire,
 ' he replied that he would rather be robbed by a
 fellow-citizen than be sold by an enemy.'

testis rogatus est, an ab reo fustibus vapulásset, ' the
    witness was asked whether he had been beaten
    with clubs by the defendant.'

§ 7.   *Prepositions construed with the Ablative or Genitive.*

(161)   The following prepositions, all of which de-
note rest or derivation, are construed with the ablative :
De, a (quod et *ab*), *cum, absque, e* (quod et *ex*), *præ,*
                pro, sine, coram.

The following prepositions are construed with the
ablative when they signify rest, and with the accusa-
tive when they indicate motion or extension :

In, super, et *subter,* pro quâ *sub* crebrius exstat.

The ablative takes the separative prepositions, *a,
ab, absque, de, e, ex, præ, pro, sine,* and *coram,* in its
proper sense of ablation or removal *from* a point; and
it takes the locative prepositions *cum, in, super, sub*
and *subter,* in the locative sense of rest *in* a place,
which it has irregularly assumed.

(162)   *Instar,* ' after the likeness of,' *ergo,* ' on
account of,' and *gratiâ,* ' for the sake of,' are followed
by the genitive, like the Greek δίκην, ἕνεκα and χάριν,
to which they correspond ; as :

instar montis equus, ' a horse like a mountain.'
donatur virtutis ergo, ' he is rewarded on account of
    his virtue.'
majorum dolorum effugiendorum gratiâ, ' for the sake
    of avoiding greater evils.'

We have also : *meâ gratiâ, hâc gratiâ,* &c.

(163)   *Tenus,* ' as far as, up or down to,' takes the
abl. singular, but the genitive or more rarely the abla-
tive plural, and always follows its case ; as :

capulo tenus, 'up to the hilt;' *crurum tenus,* 'down
   to the legs.'

(164) The adverbs *clam,* 'without the knowledge
of,' *palam,* 'in the presence of,' *procul,* 'far from,'
simul, 'together with,' are sometimes used as preposi-
tions with the ablative case. *Clam* is also used with
the genitive and even with the accusative.

(165) Verbs and adjectives, compounded with
the separative prepositions *a, ab, abs, de, e, ex, pro,*
and *se-* (for *sine*), are construed with the ablative
case; as:
detrudunt naves scopulo, 'they push down the ships
   from the rock.'
extorris patriâ, 'banished from his native country.'
   These prepositions are often repeated with the
ablative; as:
abstinuerunt a vino, 'they abstained from wine.'

(166) Verbs compounded with the prepositions
or inseparable prefixes *ad, ante, circum, cum, in, inter,
ob, post, pro, præ, sub, super, dis-,* and *re-,* are fre-
quently construed with the dative, when the English
'to' or 'for' can be introduced into the translation; as:
proponite ora ipsa oculis, 'place his very countenance
   before your eyes,' i. e. propose it *to* your eyes for
   contemplation.

§ 8.   *The Vocative and its Substitutes.*

(167) The vocative is the case of allocution, ex-
hortation, or exclamation. In the poets it is frequently
used with the interjection *O;* in prose this interjection
is not prefixed in merely addressing a person, but is
reserved for exclamations of joy, anger or surprise.
In prose the vocative does not stand first in the sen-

tence, except in solemn addresses, and in expressions of strong emotion.

Obs. 1.   If an adjective or participle is added to the vocative it is properly in the same case; as:

> *Mæcenas, atavis edite regibus.*

There are rare instances to the contrary; as:

> *Succinctus patriâ quondam, Crispine, papyro.*

Obs. 2.   By a very singular usage, the vocative of the adjective is made to agree with the nominative *tu*; as:

> *Stemmate quod Tusco ramum millesime ducis,*
> *Censoremne tuum vel quod trabeate salutas?*
>   (Pers. iii. 27, 28).

This is regularly the case in the idiomatic use of *macte = magis aucte*; thus we have: *macte virtute esto*, 'increase in virtue' (Hor. i. *Serm.* ii. 31); *macte novâ virtute puer*, 'go on and prosper in your young valour' (Virg. *Æn.* ix. 641). And even in an oblique sentence, as: *juberem [te] macte virtute esse* (Liv. ii. 12).

(168)   (a)   In addresses the most common substitute for the vocative is the nominative; as: *audi tu, populus Albanus* (Liv. i. 24). But in exclamations the vocative and accusative are used indifferently after *O, heu,* and *proh*; as:

O formose puer, nimium ne crede colori, 'O beautiful boy, trust not too much to your complexion;' but:

O fortunatos nimium agricolas, ' O too fortunate husbandmen.'

Heu pietas, heu prisca fides, 'Ah! piety, ah! old fashioned faith;' but: *heu stirpem invisam,* 'ah! hated race.'

Proh Deûm atque hominum fidem, 'alas for our reliance on gods and men!' but: *pro sancte Jupiter,* 'Oh! hallowed Jupiter!'

(b) *Hei* and *vœ* are followed by the dative of limitation; as : *hei mihi !* 'ah ! woe's me ;' *vœ misero mihi,* ' alas ! for me wretched.'

(c) *En (ecce)*, which calls attention to an object, takes the nominative as a sort of exclamation, but the accusative as an object to be looked at ; thus :

Ecce tibi Italiœ tellus, ' here is the land of Italy for you ;' *en quatuor aras,* ' see these four altars.'

CHAPTER III.

MOODS AND TENSES OF VERBS.

§ 9. *Construction of the Tenses in the Finite Moods.*

(169) A COMPLETE system of tenses includes three pairs of verb-forms. For a predication of tense must refer either to the time of speaking, which does not need definition, or to some other point of time, which has to be defined. In the former case, the tense is called *definite* or *determinate ;* in the latter, *indefinite* or *indeterminate.* Now, besides this, every predication of tense must express either *simultaneity,* i. e. at the same time, or at the present; *posteriority,* i. e. afterwards, or in the future ; or *anteriority,* i. e. *before,* or in the past. According to this view of the matter, which is fully established by the Greek language (see *Complete Greek Grammar,* articles 429 and following), the Latin system of tenses is defective. For the perfect has to serve both as the definite tense of anteriority, and as the indefinite tense of posteriority. Thus we have :

Definite Tenses.

Simultaneity: *scribo*, ' I am writing '—*at* the present time.

Posteriority: *scribam*, ' I shall write '—*after* the present time.

Anteriority: *scripsi*, ' I have written '—*before* the present time.

Indefinite Tenses.

Simultaneity: *scribebam*, ' I was writing'—*at* a given time.

Posteriority: *scripsi*, ' I wrote '—*after* a given time.

Anteriority: *scripseram*, ' I had written'—*before* a given time.

Moreover, as we have seen, in all cases where there is no future in -*bo*, the tense used for the expression of definite anteriority is really the present subjunctive, and denotes, as will be shown directly, rather probability than futurity.

OBS. Although the reduplicated form corresponds to the true preterite in Greek, which is also involved in the compound preterite with *fui* appended, whereas the perfect in -*si* answers to the Greek aorist in -σα, there is practically no difference in the syntactical usage of these forms, and their absolute identity is further developed in the sameness of their person-endings, which is probably a subsequent accommodation. Nor is there any difference in use between the two forms of the future.

(170) The following examples will show the usage of the tenses in the indicative mood.

(I.) Present: *Deus mundum conservat*, ' God preserves (i. e. is still continuing to preserve) the world.'

Jamdudum ausculto, ' I am all this while continuing to listen,' i. e. I have long been doing so.

Zeno aliter judicat, ' Zeno determines otherwise,' i. e. in an extant record of his sentiments, or in a passage now before us.

(II.)   Imperfect: *Socrates dicebat* (or *dicere solebat*) *omnes in eo quod scirent satis esse eloquentes*, ' Socrates was saying or used to say (at a specified time, namely, while he lived and spoke) that all men were sufficiently eloquent in that wherein they had knowledge.'

Romæ quotannis bini consules creabantur, ' every year two consuls at a time used to be created at Rome,' i. e. it was a continued custom.

Prælio se expediebant, ' they were preparing themselves for the battle,' i. e. they began to do so at the specified time.

(III.)   Perfect (*a*) as aorist, or historical perfect: *Vixit inæqualis clavum ut mutaret in horas*, ' he lived so inconsistently (a mere statement of a past occurrence) that he changed the fashion of his robe every hour.'

With an imperfect following: *Quo tempore Philippus Græciam evertit, etiam tum Athenæ gloriâ litterarum et artium florebant*, ' at the time when Philip overthrew Greece (a mere statement of a past occurrence, happening at a specified time, and subsequent to prior events expressed or presumed), even then (at the time) Athens was flourishing in the renown of literature and art.'

(*b*)   As a true perfect, expressing the continuance of an action up to the present time, and its completion now: *Ille potens sui lætusque degit, cui licet in diem dixisse— Vixi*, ' he lives master of himself and happy, who can say, at the end of every day—I have lived,' i. e. I have completed a period of living; compare this with the first example of

the aorist perfect, and with the converse saying
of the Emperor Titus : *diem perdidi*, ' I have
lost a day.' So also : *fuimus Troes, fuit Ilium
et ingens gloria Dardanidum*, ' we have been '—
but are no more. Sometimes this usage is fully
explained by the context ; as : *is mos usque ad hoc
tempus permansit*, ' that custom has continued up
to this day.'

Obs. The present may sometimes be used instead
of the imperfect or historical perfect, and even in the
same sentence with the other tense ; as : *eo postquam
Cæsar pervenit, obsides, arma, servos qui ad eos perfu-
gissent poposcit : dum ea conquiruntur et conferuntur,
nocte intermissâ circiter hominum millia IV. ex castris
Helvetiorum egressi ad Rhenum finesque Germanorum
contenderunt*, where *conquiruntur* and *conferuntur* are
used instead of the imperfect by the side of the histo-
rical perfect. *Exspectabant omnes, quo tandem Verres
progressurus esset, quum repente proripi hominem ac
deligari jubet*, where *jubet* is used instead of the histo-
rical perfect by the side of the imperfect.

(IV.)   Pluperfect : *Quum esset Demosthenes, multi ora-
tores magni et clari fuerunt, et antea fuerant, nec
postea defecerunt*, ' they were at the time when
Demosthenes flourished, they had been before,
and were not wanting afterwards,' (where the ex-
pression of anteriority stands between historical
statements of fact).

Quum ego illum vidi, jam consilium mutaverat, ' when
I saw him he had already changed his mind '
(the change was anterior to my seeing him).

Irruerant Danai et tectum omne tenebant, ' the Greeks
had rushed in (previously) and were occupying (at
the time) all the building.'

*Daphnis sub ilice consederat, compulerantque greges
Corydon et Thyrsis in unum; huc mihi caper*

deerraverat; atque ego Daphnin adspicio, 'Daphnis had already taken his seat under the oak; Corydon and Thyrsis had already driven their flocks together; my he-goat had wandered to this spot; and as a consequence of this previous state of things, I see' (i. e. I saw, according to the last observation) ' Daphnis.'

(V.) Future: *Tu bibes Cæcubam uvam,* ' you shall drink the Cæcuban wine' (which conveys a permission or a promise).

Quando Veritas ullum inveniet parem? ' when will Truth find any one equal to him?' (where the whole of future time is excluded from the range of choice).

Illo tempore Respublica florebit, 'at that time the Commonwealth will flourish' (where a subsequent event is predicted).

Obs. Learners must observe that the Latin language can carry the future indicative through all the members of a period, whereas in English the sign of the future is expressed only in the leading sentence. Thus we say: *profecto beati erimus, quum corporibus relictis cupiditatum erimus expertes,* ' truly we shall be happy, when having left our bodies we are, i.e. shall be, free from passionate desires;' *naturam si sequemur ducem, nunquam aberrabimus,* ' if we follow nature as our guide, we shall never go wrong;' *ut voles me esse, ita ero,* ' I will be, as you wish.'

The general meaning of the different moods has been already given (Part I. § 15), and the above instances will sufficiently illustrate the use of the indicative.

(171) The imperative mood of the second person is either a direct command or an intreaty, and in some verbs, which are limited to this mood, it has become a mere interjection (104, *h*). *Fac* and *cura* are often

used periphrastically with *ut*. The third person of the imperative is generally employed in laws, in imitations of the legal style, and in prohibitions with *ne*. The following are examples:

Patres conscripti, subvenite misero mihi, ite obviam injuriæ, 'O Senators, patrician and elected, assist unhappy me, go forth to meet wrong-doing.'

Fac venias or *ut venias,* 'make a point of coming.'

Cura, ut valeas, 'take care of your health.'

Regio imperio duo sunto, iique consules appellantor, 'let there be two with kingly authority, and let them be called consuls.'

Servus meus Sticho liber esto, 'let my slave Sticho be free' (in a will).

Ter uncti transnanto Tiberim somno quibus est opus alto, 'let those who need sound sleep anoint themselves and swim thrice across the Tiber' (in an imitation of the style of laws and medical prescriptions).

Et ille, '*Audite vero, audite,*' *inquit,* 'and he says, "Hear ye, hear ye"' (in a ludicrous imitation of scholastic pomposity, Cic. *de Orat.* II. 7, 28).

Nocturna sacrificia ne sunto, 'let there be no sacrifices by night.'

(172) The tenses of the subjunctive are used as follows:

(I.) The present is a kind of future, for it denotes the *probable* occurrence of something *after* the time of speaking. Hence, while it is so nearly identical with the form which in most verbs is used for the future, the subjunctive has no simple future in the active, and no future at all in the passive voice. The learner must particularly observe that the possibility, expressed by the subjunctive in Latin, is always hypothetical, and that the direct statement of permission or power must

always be made by *licet* or *possum* with the infinitive mood, see (177) Obs. 2. Thus described the present subjunctive is (*a*) *optative*, (*b*) *deliberative*, (*c*) *hortative*, (*d*) *potential*, (*e*) *conditional* or (*f*) *dependent*, in each case with a presumption of possibility, as the following examples will show.

(*a*) *Optative*; with or without *utinam*, and in negative wishes with *ne*; as: *salvus sis*, or *utinam salvus sis*, 'may you be well'—which is not only desired but possible; *ne sis patruus mihi*, 'I wish you would not act as an uncle to me'—abstain from the harshness which you may avoid. (Optative without ἄν in Greek).

(*b*) *Deliberative*; as: *eloquar an sileam ?* 'shall I speak out or hold my tongue?' (Conjunctive in Greek).

(*c*) *Hortative*; as: *imitemur majores nostros*, 'let us imitate our ancestors.' (Conjunctive in Greek).

(*d*) *Potential*; either in the apodosis or second clause of a conditional sentence (128, xvi. 3); as: *ego, si Scipionis desiderio me moveri negem, mentiar*, 'if I deny (i. e. shall deny) that I am affected by a longing for Scipio, I shall speak falsely,' where there is a mere assumption; similarly: *tu si hic sis, aliter sentias*, ' if you were,—which you are not but might be—in my situation, you would think otherwise:' or by itself without an expressed condition; as: *dicat aliquis*, ' some one may here say.' Also in interrogatives; as: *quis dubitet ?* 'who would doubt?' (Greek Optative with ἄν).

(*e*) *Conditional*; either in the protasis or first clause of the conditional sentence ; as in the examples just given: or followed by a future indicative; as: *si quid habeat, dabit* (128, xvi. 2); or by itself, as containing a supposition; thus: *vendat ædes vir bonus propter aliqua vitia*, 'suppose a good man sells a house on account of some fault,' and so on through the pas-

sage (Cic. *de Officiis*, III. 13); (Greek optative with *εἰ* and without *ἄν*). The conditional may amount to an optative; as: *O mihi præteritos referat si Jupiter annos,* 'O if Jupiter would only give me back the years that are gone!' (So also in Greek: *Gr. Gr.* Art. 516, *b.*).

(*f*) *Dependent;* with *ut* or *ne* or some relative word after the present, the true perfect, and future of the main clause; as: *scribo, scripsi, scribam, ut discas,* 'I am writing, I have written, I shall write, to the end that you may learn;' *danda opera est, ut ea res ne obsit reipublicæ,* 'care must be taken, to the end that the business in question may do no harm to the state;' *vereor ne veniat,* 'I fear lest he come,' i.e. his coming is the end to which my fears tend—the end which I would *prohibit; vereor ut veniat,* 'I fear lest he will not come,' i.e. how he can come; for I foresee an obstacle. (Greek conjunctive after *ἵνα, ὅπως, ὡς,* and sometimes the future indicative with *ὅπως*).

(II.) The imperfect indicates that the probable occurrence is past and must be foregone; it is:

(*a*) *Optative,* to imply that the wish cannot now be realised; as: *utinam salvus esses,* 'I wish you were (what you are not) in good health;' *illud utinam ne vere scriberem,* 'I wish I was not writing that sentiment with truth.' If *non* is used for *ne* it must be closely connected with the predicative. (Greek indicative with *εἰ, εἰ γάρ, εἴθε: Gr. Gr.* Art. 517).

(*b*) *Hortative,* chiefly *in oratione obliquâ;* as: *imitarentur majores suos,* 'let them, he said, imitate their ancestors.'

(*c*) *Potential;* either in the apodosis (128, XVI. 4, *a.*); as: *si scirem, dicerem,* 'if I knew (which is not the case), I would speak:' or by itself; as: *nollem factum,* 'I would not like it done.' (Greek imperfect indicative with *ἄν*).

(*d*) *Conditional*, in the protasis of the last case, and sometimes followed by the imperfect indicative; as : *si non alium longe jactaret odorem, laurus erat*, 'if it did not emit a widely different smell, it were a laurel.' (Greek imperfect indicative with εἰ, and without ἄν). *O si*, with the imperfect subjunctive, might express an impossible wish.

(*e*) *Dependent*, with *ut* or *ne*, or some relative word, after the imperfect, aorist perfect, and pluperfect of the main clause; as : *scribebam, scripsi, scripseram, ut disceres*, 'I was writing, I wrote, I had written to the end that you might learn.' (Greek optative after ἵνα, ὅπως, ὡς).

(III.) The perfect subjunctive is sometimes called the *futurum exactum*, and referred to the indicative; but all its functions are as a tense of the subjunctive mood. As the subjunctive itself is a kind of future, it is quite natural that the perfect subjunctive should be a sort of future perfect, and in fact it does correspond, in the protasis, to the Greek aorist conjunctive; as : *si quid feceris* = ἐάν τι ποιήσῃς, 'if you shall have done anything.' It is :

(*a*) *Potential*, either as the apodosis of a simple future, present, or perfect, or perfect subjunctive; or by itself; thus we have in an apodosis: *quum tu hæc leges, ego fortasse eum convenero*, 'when you read these words, I shall perhaps have had a meeting with him;' *si plane occidimus, ego omnibus meis exitio fuero*, 'if we have altogether fallen, I shall have been (i.e. I shall prove in the result) a destruction to all my friends;' *qui Antonium oppresserit, is bellum confecerit*, 'he who shall have overthrown Antony, will, by that very act, have put an end to the war.' By itself: *ego de me videro*, 'I shall be found to have looked after myself;' *si pergis, abiero*, 'if you go on, I shall depart at once;' *tu invita mulieres; ego accivero pueros*, 'do you invite

the ladies; I will, before that, send for the boys,' i. e.
' I shall have done it, ere you have finished your part
of the business;' *hoc sine ullá dubitatione confirmave-*
rim, ' I shall have said this without the least hesi-
tation,' in reference to a statement which he is actually
about to make. Also in interrogations; as: *quis*
tulerit Gracchos de seditione querentes ? ' who will, for
a moment, tolerate the Gracchi complaining of sedition ?'

(*b*)   *Conditional,* either as the protasis, in the case
just mentioned, and with a perfect and simple future in
the apodosis, or by itself; thus we have: *si quis bona*
carmina condiderit, si quis opprobriis dignum latra-
verit, solventur risu tabulæ, tu missus abibis, ' if any one
shall have made good verses, if any one shall have
inveighed against a man worthy of reproach, laughter
will do away with the severity of the sentence, and you
will get off with impunity;' *dixerit Epicurus,* ' suppose
Epicurus shall have said.'

(*c*)   *Dependent,* after past and future tenses; as:
Hortensius ardebat dicendi cupiditate sic, ut in nullo
unquam flagrantius studium viderim, ' Hortensius was
inflamed with a desire for oratorical distinction to such
an extent, that I never have seen greater eagerness;'
Epaminondas paupertatem adeo facile perpessus est, ut
de republicá nihil præter gloriam ceperit, ' Epaminon-
das bore poverty so easily, that he took nothing from
the state except glory;' *adnitar, ne frustra vos hanc*
spem de me conceperitis, ' I will do my best, to the end
that you may not have conceived this hope about me
in vain.'

(*d*)   *Prohibitive,* when a single act is forbidden,
just as the aorist of the conjunctive is used in Greek;
ne dixeris, ' do not say at all;' *tu ne quæsieris,* ' have
done with inquiring.'*

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* See *Gr. Gr.* art. 433.   Bishop Andrewes on Matt. iii. 7, 8:
' the word is not *bring forth at this time, now;* then it should be

(IV.) The pluperfect subjunctive is:

(*a*) *Optative*, to imply that the wish could not have been realised; as: *utinam ne Phormioni id suadere in mentem incidisset*, ' I wish it had never come into Phormio's head (as it did), to recommend that course ;' *hoc utinam tibi a principio placuisset*, ' I wish you had liked this from the first.'

(*b*) *Potential*, in the apodosis to another pluperfect (128, xvi. 4, *b*.); as: *si voluissem plura, non negasses*, ' if I had wished for more (which I did not), you would not have refused;' but the protasis is sometimes not expressed; as: *summôsses omnes*, ' you would have put aside all competitors'—if you had had my assistance.

(*c*) *Conditional*, in the protasis to the former case, and sometimes with the perfect or pluperfect of the indicative in the apodosis; as: *Antoni gladios potuit contemnere, si sic omnia dixisset*, ' he had it in his power to despise (as an historical fact) the swords of Antony, if he had (which he did not) spoken every thing in this strain ;' *me truncus illapsus cerebro sustulerat, nisi Faunus ictum dextrâ levâsset*, ' if Faunus had not parried the blow with his right hand, the trunk of a tree, having fallen on my head, had slain me on the spot.'

(*d*) *Dependent*, after an historical perfect; as: *Sol Phaethonti dixit se facturum esse, quicquid optasset*, ' the Sun said to Phaethon that he would perform whatever wish he had conceived.'

(V.) The future subjunctive, which occurs only in the active, is found in dependent sentences after the present and perfect indicative or subjunctive, and the

ποιεῖτε, in the present; but it is ...ποιήσατε, in the aorist.... It signifies rather *have done bringing forth*, than *bring forth presently*,' (Vol. I. p. 430.)

imperative; as: *quotusquisque tam patiens est, ut velit discere quod in usu non sit habiturus,* 'how few there are so patient as to be willing to learn what they are not likely to want;' *defectiones solis prædictæ sunt quæ, quantæ, quando futuræ sint,* 'it has been predicted of what kind, to what extent and when there will be eclipses of the sun;' *quid sit futurum cras, fuge quærere,* 'avoid asking what is likely to take place to-morrow.'

§ 10. *Distinctive uses of the Indicative and Sub-junctive.*

(173) The great difficulty in Latin composition is the correct employment of the indicative and sub-junctive moods, especially after relatives and relative particles. The simplest way of dealing with the sub-ject is to consider as separate questions: (i.) When *must* we use the indicative? (ii.) When *must* we use the subjunctive? (iii.) When *may* we use either mood, and with what difference of signification?

(174) I. (*a*) We *must* use the indicative in all direct statements; as: *sylvestrem tenui musam medi-taris avenâ,* 'you are practising woodland music on a slender reed.'

(*b*) We *must* use the indicative in all relative sen-tences, whenever the antecedent is definite, so that the clause describes or serves as an epithet; as: *de iis autem, quos ipsi vidimus, neminem fere prætermittimus eorum, quos aliquando dicentes vidimus,* 'of those, how-ever, whom we have seen ourselves, we pass over scarcely any one of them, whom we have at some time or other seen speaking.'

Obs. 1. It is to be observed that the antecedent may be definite, and the relative sentence descriptive, although all the particulars in the description may not

be fixed; thus: *quidquid id est, timeo Danaos et dona ferentes,* 'whatever that particular, definite thing—the wooden horse—may be, I fear the Greeks even when they offer us gifts.'

Obs. 2. A definite antecedent is presumed, and therefore the indicative is used, in such idiomatic phrases as: *quæ tua est virtus,* ' such is your virtue;' *quod scribis,* 'as to what you write.'

(*c*) We *must* use the indicative after *ut* in all mere comparisons; as: *ut orator de iis rebus ..., ut heri Crassus dicebat, optime potest dicere,* ' as an orator, as Crassus was saying yesterday, can speak best' (Cic. *de Orat.* ii. 9, 37).

(175) II. (*a*) We *must* use the subjunctive in all expressions of supposition or possibility, as opposed to statements of fact; consequently, in all the optative, potential, and prohibitory clauses, which have been given under the separate tenses.

(*b*) We *must* use the subjunctive after relatives and relative particles, whenever the antecedent is vague or indefinite, so that the clause does not define or describe, but is dependent for its meaning on something in the main sentence. Thus the subjunctive appears:

(1) In all dependent questions after relatives, interrogatives, and the particles enumerated above, where other examples are given (105, *b.*); as: *quis hæc fecit?* ' who did these things?' *nescio, quis hæc fecerit,* ' I know not who has done these things;' *sæpe ne utile quidem est scire quid futurum sit,* ' it is often not even profitable to know, what is about to be.' But *nescio quis* is often used either as a parenthesis or as a periphrasis for the nominative, and is therefore followed by the indicative mood; as: *nescio quid majus nascitur Iliade,* ' some poem (I know not exactly what) is

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coming forth, which will surpass the Iliad;' *nescio
quis teneros oculus mihi fascinat agnos*, 'some evil eye
(I know not whose) is bewitching the lambs to my
sorrow' (see 174, Obs. 1). In Virgil, *Bucol.* iii. 106,
some MSS. and. editions read :

> *Dic, quibus in terris inscripti nomina regum
> Nascuntur flores.*

which, if it stands, must be a direct question; 'tell
me—in what lands do such flowers grow?' but the true
reading is *nascantur*, as we have in the preceding line:
dic, quibus in terris pateat, and the question in each
case is indirect.

(2) In all final sentences, i. e. those which express
an end, purpose or result, and its prohibitions, after
the conjunctions mentioned above, and the relative pro-
noun used as a substitute for them; after *ut* or *ne*; as :

edimus ut vivamus; non vivimus ut edamus, 'we eat to
the end that we may live, we do not live in order
that we may eat;'

metuo ne dum minuere velim laborem, augeam, 'I fear,
lest, while I am wishing to lessen my trouble, I
shall increase it;'

*adulatores, si quem laudant, vereri se dicunt, ut illius
facta verbis consequi possint*, 'flatterers, if they
praise any one, say they fear that they will not be
able to express his actions in their words;'

after *quo, quominus, quin;* as :

*legem brevem esse oportet, quo facilius ab imperitis
teneatur*, 'a law ought to be short in order that it
may the more easily be remembered by the un-
learned.'

nihil tam difficile est quin quaerendo investigari possit,
'nothing is so difficult, that it cannot be disco-
vered by inquiry.'

*Parmenio regem deterrere voluit quominus medicamentum
biberet,* 'Parmenio wished to deter the king, to the
end that he should not drink the medicine.'

after *qui = ut is;* as :

*Clusini legatos Romam, qui auxilium a senatu peterent,
misere,* 'the people of Clusium sent ambassadors,
to the end, or with the view, that they should ask
assistance from the senate.'

(3) In all illative or intensive sentences, after *ut* or
qui, whether the relative precedes or not, provided
only that we can render *qui* by 'such or such a kind
that;' as :

Epaminondas fuit disertus (or *tam disertus*), *ut nemo
ei par esset,* ' Epaminondas was so eloquent, that
no one was a match for him.'

nunc dicis aliquid quod ad rem pertineat, ' now you
are saying something of such a kind that (*tale ut*)
it pertains to the subject.'

Obs. To this rule belong all such phrases as:
quis sum cujus aures lœdi nefas sit ? = num talis sum ut,
&c.; *major sum quam cui possit fortuna nocere = major
quam talis ut mihi,* &c.; *nemo est qui nesciat = nemo est
talis ut nesciat ; non est quod invideas = non est tale ut
invideas ; non quo haberem quod scriberem, sed,* &c. =
non ita ut haberem, &c. ; *inventi sunt multi, qui parati
essent = tales ut parati essent ; quis est qui non oderit ? =
talis ut non oderit ; o fortunate adolescens, qui inveneris
= o tali fortunâ, ut inveneris ;* and after *dignus, indig-
nus, aptus, idoneus, unus, solus,* the relative is equiva-
lent to *talis ut* with a demonstrative; as : *indignus
eras qui faceres injuriam = non conveniebat dignitati tuæ
ut faceres, non talis eras ut faceres.* With regard to
such phrases as *est qui, sunt qui,* it is to be remarked
that if *est qui* or *sunt qui* is to be taken as one word
equivalent to ' some one,' ' some person,' it will be
followed by the indicative like *nescio quis* (above,

175, *b*, 1): but if it means: ' there is a person or there are persons so constituted or qualified as to do such and such things,' it must be followed by the subjunctive; thus we have: *sunt quos curriculo pulverem Olympicum collegisse juvat,* ' some persons delight in the chariot-races at Olympia ;' but: *sunt qui censeant una animum et corpus occidere,* ' there are some persons so constituted that (*tales ut*) they think that the soul and body perish together.'

(4) In oblique narration, when the relative sentence contains the words or reasons of others ; as :

Socrates accusatus est, quod corrumperet juventutem, ' Socrates was accused of corrupting the young men' (i. e. the accuser said so) ;

Aristides ob eam causam expulsus est patriâ, quod praeter modum justus esset, ' Aristides was expelled from his country simply because, as they said, he was too just.'

And especially in relative sentences dependent on an accusative with an infinitive, although, in the direct sentence, the verbs following the relative would stand in the indicative (128, xi.) ; compare the direct and oblique expression of the same sentiments in Cicero and Quintilian :

Ars earum rerum *est,* quæ *sciuntur;* oratoris omnis actio opinionibus non scientiâ *continetur ;* nam et apud eos *dicimus* qui *nesciunt,* et ea *dicimus* quæ *nescimus* ipsi. (*De Oratore,* ii. 7).	Artem earum rerum *esse* quæ *sciantur;* oratoris omnem actionem opinione non scientiâ *contineri ;* quia et apud eos *dicat* qui *nesciant,* et ipse *dicat* aliquando quod *nesciat.* (*Inst. Orat.* ii. 17, 37).

(5) In narratives, when repeated action is signified by the relative sentence (see *Gr. Gr.* Art. 580); as: *ut quisque maxime laboraret locus, aut ipse occurrebat aut*

aliquos mittebat, ' as each post was most in peril,
(so often) he either came up himself, or sent others.'

quemcunque lictor prehendisset, tribunus mitti jubebat,
' as often as the lictor had seized a man, so often
the tribune ordered him to be let go.'

But *quoties* takes the indicative : see Virg. *Æn.* xii. 483.

(6) In comparisons, after *quasi, tanquam, ac si, ceu,
velut,* signifying 'just as if,' and *dummodo, dum, modo,*
signifying 'provided only,' when possibility, as distin-
guished from reality, is supposed or assumed ; as :

quasi id curem ! 'just as if I care for that !'

tanquam Asia sit clausa, sic nihil perfertur ad nos,
' just as if Asia were closed, no news reaches us.'

oderint, dum metuant, 'let them hate, provided only
they fear.'

*dummodo ne quid imminuat ejus gloriæ, quam consecuti
sumus,* 'provided only that it detracts nothing
from that renown, which we have obtained.'

(176) III. We *may* use either the indicative or
the subjunctive in the following cases, but with the
distinctions of meaning which will be indicated.

(1) In conditional sentences, after *si, nisi,* &c. the
indicative expresses possibility without any uncertainty,
but the subjunctive expresses uncertainty, mere as-
sumption, or impossibility (128, xvi.). In such phrases
as : *nemo saltat sobrius, nisi forte insanit,* 'no one
dances when sober, unless perchance he is deranged,'
the possibility is taken for granted. And thus *fortasse,*
' perhaps,' always takes the indicative, but *forsitan* and
forsan, with the same meaning, though a different ap-
plication, are always followed by the subjunctive and
frequently by the perfect ; thus : *ego fortasse vaticinor,*
' perhaps I am prophesying,' where the possibility is
assured ; but : *forsitan quæratis,* 'you may perhaps
ask,' *forsitan aliquis dixerit,* 'some one may perchance

have said,' where there is a mere assumption, as in *quærat, dixerit aliquis* (above, 172, *1. d.* III. *b.*).

(2) In temporal sentences (*a*) *quum* or *ubi* or *ut*, ' when,' *postquam*, 'after,' and *simulac*, ' as soon as,' are always followed by the indicative, when a particular or definite time is denoted ; as :

qui non propulsat injuriam a suis, quum potest, injuste facit, ' he acts unjustly who does not repel injury from his friends, when (i. e. ·on those definite occasions when) he has the power.'

ut sumus in Ponto ter frigore constitit Ister, ' since we have been in Pontus the Danube has stood frozen three times.'

ubi is finem fecit, ' when he made an end.'

But the imperfect or pluperfect of the subjunctive is always used after *quum* or *ubi*, ' when,' if we wish to indicate not only the time, but a necessarily antecedent circumstance. In this case we may often render the phrase by the English participle ; as : *quum videret*, ' seeing' or ' upon seeing ;' *quum vidisset*, 'having seen' or ' in consequence of his having seen.' Thus :

in Cumano quum essem, venit ad me Hortensius, 'during my stay in his neighbourhood, as a sort of consequence of my being there, Hortensius came to see me.'

Alexander, quum interemisset Clitum, vix manus a se abstinuit, ' Alexander, having killed Clitus, as a result or consequence, was all but laying violent hands on himself.'

id ubi dixisset, hastam emittebat, ' having first said this' or ' as soon as ever he had said this, he proceeded to throw his spear.'

(*b*) *Antequam* and *priusquam* are used with the indicative when there is merely a mark of tense and no hypothetical connexion, but we have the subjunctive

when the preceding event is supposed to be in some
sort the cause of the subsequent; thus:

tempestas minatur antequam surgat, 'a tempest threat-
    ens before it rises' (but if there is to be a tempest
    at all, it must rise).

*medico priusquam conetur ægro adhibere medicinam,
    natura corporis cognoscenda est*, ' the physician
    must learn the nature of the body before he at-
    tempts to give medicine to the sick' (where a con-
    dition is involved); but: *omnia experiri certum
    est priusquam pereo*, ' I am resolved to try every
    thing before I am ruined' (a consummation, which
    I hope to avoid).

*neque prius fugere destiterunt, quam ad Rhenum perve-
    nerunt*, 'they did not leave off running away, until
    they got to the Rhine' (a mere mark of time).

And we may say either *antequam dicam* or *ante-
quam dicere instituo* after a future (cf. *Philipp*. i. 1,
with *pro Murena*, i. 1), because the latter is a peri-
phrasis of the subjunctive present.

(c) *Donec, quoad*, 'until,' 'as long as,' and *dum,*
' until,' ' while,' ' as long as,' take the indicative when
they merely indicate continuance in time; but if they
imply a cause or condition, and so approximate to the
other meaning of *dum*, they are followed by the sub-
junctive; as:

Priami dum regna manebant, ' while, as long as, during
    the time that, the kingdom of Priam lasted.'

Milo in senatu fuit illo die, quoad senatus dimissus est,
    ' Milo was in the senate on that day until the
    senate was adjourned.'

donec rediit Marcellus, silentium fuit, ' the silence
    lasted until Marcellus returned.'

but:

haud desinam donec perfecero, ' I will not leave off

until I shall have accomplished it' (I will do so only on that proviso).

tertia dum regnantem viderit ætas, 'until the third age shall have seen him reigning.'

exspectas fortasse dum hæc dicat, 'you are waiting perhaps until he says this' (it is the condition or cause of your patience).

(3) In causal sentences (*a*) *quum*, 'since,' 'because,' is followed by a subjunctive when the circumstances are intimately connected, so that the sentence may be rendered by our participle (as above, 176, 2); but it takes the indicative when the cause is introduced as an independent fact; thus:

quum vita sine amicis insidiarum et metus plena sit, ratio ipsa monet amicitias comparare, 'since life without friends is (or ' life being') full of treachery and fear, reason itself warns us to form friendships.'

gratulor tibi, quum upud Dolabellam tantum vales, 'I congratulate you, because (as a fact) you have so much influence with Dolabella.'

(*b*) *Quod, quia, quoniam, quandoquidem*, which are much more frequently used than *quum* in the case just mentioned, take the indicative except in the case stated above (175, *b*, 4), when the cause is assigned to the opinion of some other person, so that the sentence is oblique; thus: *fecisti mihi pergratum quod Serapionis librum mihi misisti*, 'you have obliged me by sending the book of Serapion;' but: *hic tu me accusas quod me afflictem*, 'here you accuse me because (as you say) I afflict myself.'

(*c*) *Quippe qui*, and *ut* or *utpote qui* generally take the subjunctive; as: *Plato a Dionysio violatus erat, quippe quem venumdari jussisset*, 'Plato had been ill-used by Dionysius, for he had ordered him to be sold.'

(4) In concessive sentences we may have either an extreme supposition or the statement of a fact; in the latter case we have the indicative, in the former the subjunctive is used. *Quamquam*, 'although,' *utut*, 'however much,' are generally and properly followed by the indicative; *etsi, etiamsi, tametsi*, 'even if,' take the indicative, when the possibility of the extreme supposition is taken for granted; but the subjunctive when the supposition is conceived as impossible; *licet*, 'it is allowable,' *quamvis* or *quantumvis*, 'as much as you please,' and *ut*, 'however much,' properly and regularly take the subjunctive, although the last is used parenthetically with the indicative in some few instances, chiefly in the poets, who also use *quanquam* in the sense of *quamvis* with the subjunctive. Thus we have:

Romani, quanquam fessi erant, tamen procedunt, 'the Romans, although they were tired, nevertheless advance.'

dis quanquam geniti essent, 'although born of the gods.'
(Virg. *Æn.* VI. 394.)

tametsi vicisse debeo, tamen de meo jure decedam, 'although I ought to have gained the day, nevertheless I will relinquish my rights.'

cur Siculi te defensorem habere nolint, etiamsi taceant, satis dicunt; verum non tacent, 'the Sicilians sufficiently declare, even though they were silent, why they would not like to have you for their advocate; but they are not silent.'

fremant omnes, licet; dicam quod sentio, 'although all exclaim against it (they may all do so, it is allowed), I will nevertheless say what I think.'

quod turpe est, id, quamvis occultetur, tamen honestum fieri nullo modo potest, 'that which is disgraceful, let it be concealed as much as you please, still can never become honourable.'

Pollio amat nostram (quamvis est rustica) musam,
    ' Pollio loves our muse—she is as countryfied as
    you please.'

ut fueris dignior, non competitor in culpá est, 'you
    may have been as much more worthy as you
    please, still your competitor is not in fault.'

§ 11. *Construction of the Infinitive, Participles and other Verbals.*

(1) *Infinitive.*

(177) The infinitive, which expresses the mere
action of the verb, may be considered as a noun, unde-
clined but used either as the subject of a proposition,
or as the object of certain verbs; and when the in-
finitive has a subject of its own, this is put in the
accusative, unless it is attracted into the case governed
by the finite verb on which it depends.

    (*a*) The infinitive is the subject of all verbs of an
impersonal nature whether the copula is expressed or
included; as:

victorem parcere victis æquum est, ' that a conqueror
    should spare the vanquished is a right thing.'

ad salutem civium inventas esse leges constat, ' that
    laws were invented for the safety of citizens is an
    established point.'

    OBS. If the verb is followed by a dative and an
adjective, the latter may either agree with the dative or
be in the accus. before the infin.; thus we may say
either *licet illis esse beatis* or *beatos.* When the gen.
follows *est,* the accus. is resumed by the adjective; see
Cic. *Brut.* 56.

    (*b*) The infinitive is the object of all verbs of
seeing, hearing, knowing, thinking, saying, &c.; as:

audio te contumeliose de me dicere, 'I hear that you
　　are speaking of me in an insulting manner.'
*ego tibi hoc confirmo, nihilo te nunc majore in discrimine
　　esse*, 'I assure you of this, that you are not now in
　　any greater danger.'

Obs. 1.　The accusative of personal pronouns may
be omitted before the infinitive when the subject is the
same, and the poets even imitate the Greek construc-
tion and place the predicate after *esse* in the nom.; as:
rettulit Ajax esse Jovis pronepos, 'Ajax declared that
he was the great grandson of Jupiter;' like the Greek:
ἔφασκεν Διὸς εἶναι, though the more common construction
is: *se pronepotem esse*. After verbs of *wishing* and
endeavouring, the pronoun is generally omitted, and the
nominative retained when the subject is the same; as:
eruditus fieri cupio, 'I desire to be learned.' After
volo and *nolo* in particular the past passive participle is
used with or without *esse*, to denote the complete ac-
complishment of the wish; as: *Corinthum extinctam
esse volo*, 'I would have Corinth destroyed;' *id factum
nollem*, 'I would rather not have that done.'

Obs. 2.　In most cases the tense of the infinitive
is that of the dependent verb in English; as: *arbitror
te dixisse*, 'I presume that you *said*;' *promittebat se
venturum*, 'he promised that he *would come*;' *audio
hominem laudatum iri*, 'I hear that the man *will be
praised*.' Sometimes the future is expressed by a peri-
phrasis of *fore* or *futurum esse* for a continuous state,
and *futurum fuisse* for a contingent futurity; as: *spero
fore ut contingat id nobis*, 'I hope it will so happen
that this may fall to our lot;' *ignorabat futurum fuisse
ut urbs dederetur*, 'he knew not that it would have
come to pass that the city would be given up.' But
after verbs expressing possibility or obligation, the past
tense is expressed by the main verb, and the infinitive
is always present; thus we say: *licuit mihi ire*, 'it

was allowed to me to go' = ' I might have gone ;' *facere potui*, ' I had the power to do it'= ' I could have done it ;' *oportuit te dicere*, ' it behoved you to speak' = ' you ought to have spoken.'

(178) Whenever we wish to express the *end* rather than the *object* of an action, that is, whenever the preposition ' to' prefixed to an English infinitive means ' to the end that' or ' in order to,' we must use *ut* with the subjunctive instead of the infinitive in Latin. Thus, as a general rule, we have *ut* with the subjunctive after verbs of *asking, commanding, advising, intending,* and *effecting*; as:

id agit ut se conservet, ' he does his best to (i.e. 'to the end that he may') preserve himself.'

te oro et hortor ut diligens sis, ' I beg and exhort you to (i. e. to the end or intent that you may) be diligent.'

Obs. 1. Some verbs belonging to this class take the infinitive as well as the subjunctive with *ut*, but with a difference of meaning: thus when *moneo* or *admoneo* signifies ' to inform or remind' it takes the infinitive; as : *moneo te hoc falsum esse,* ' I apprize you that this is false ;' but we have *moneo ut quiescas,* ' I exhort you to be quiet.' *Persuadeo,* ' I convince,' takes the infinitive; as : *persuasit mihi hoc verum esse,* ' he convinced me that this was true ;' but when it means ' I induce' it is followed by the final sentence with *ut;* as : *quis tibi persuasit ut hoc faceres ?* ' who so far persuaded you that you did this?' i. e. ' who induced you to do it ?' *Jubeo,* ' I order,' takes the infinitive because it expresses the thing commanded rather than the purpose; it may however have the subjunctive with *ut*, when it is used absolutely in the sense : ' I give orders,' and this is generally the case with all other verbs of commanding. *Fac,* ' suppose,' and *efficio,* ' I prove,'

take the infinitive, but *facio,* ' I effect, accomplish, bring it to pass,' is so regularly used with the final clause that *facio ut* is often a mere periphrasis for a verb of action ; as : *faciunt inviti ut dent = dant inviti,* ' they give unwillingly;' *libenter ac sæpe fecerunt ut laudarent,* ' they often and willingly praised.' The same is the case with many verbs expressing a result, a consequence, a contingency, as : *fit ut, fieri potest ut, accidit ut, accedit ut, sequitur ut,* &c.

Obs. 2. Some verbs of willingness or permission, which usually take the infinitive, and some verbs of asking and advising, take the subjunctive without *ut ;* this is particularly the case with : *fac, velim, nolim, malim, licet, necesse est,* and *oportet ;* as : *tu velim animo sapienti sis,* ' I wish you to be wise.'

(179) Whenever we wish to express the *cause* rather than the *object* of an emotion, we use *quod* with the finite verb instead of the infinitive. This is particularly the case with verbs of grief, joy, surprise and admiration, and the sense is sometimes strengthened by a demonstrative antecedent ; as :

doleo quod stomacharis, ' I am sorry that ' (or ' because ') ' you are angry.'

illud est admiratione dignum, quod captivos retinendos censuit, ' that is particularly worthy of admiration, namely, that he advised the retention of the prisoners.'

(180) There are three cases in which the infinitive may be used without the support of any finite verb :

(*a*) In the oblique narration, where it may even appear in relative sentences ; as : *se quoque, quum transiret mare, non Ciliciam aut Lydiam, quippe tanti belli exiguam hanc esse mercedem, sed Persepolim,* &c., *imperio suo destinasse,* where *scripsit* or *dixit* is to be supplied.

(*b*) As an equivalent to the present or imperfect indicative, which is probably a result of the oblique narration, the main verb being tacitly supposed; thus: *ingenium ejus haud absurdum ; posse versus facere*, &c., 'it is reported that his abilities were the reverse of contemptible; that he could make verses, &c. ;' *postquam in œdes irruperunt, diversi regem quœrere*, 'after they broke into the palace, [we are told] they went in different directions to seek the king.'

OBS. The ellipsis of *cœpit, cœperunt*, which is given in most Grammars, is not always applicable, and seems not to be founded in truth.

(*c*) In exclamations the accusative is used with the infinitive, as a merely objective sentence, just as the accusative alone is used with interjections (168); thus : *adeone hominem esse infelicem quenquam*, 'could any man at all be so unlucky ! '

(2) *Participles.*

(181) As the passive voice has no present participle, and as only deponent verbs have a past participle with an active signification, it is obvious that the application of the Latin participle to the expression of subordinate ideas must be very limited. And the want of a definite article leaves us no outward means of distinguishing between the participle as an epithet or description, and the same word as a causal, concessive, or hypothetical term. Hence, while on the one hand it is generally more convenient to substitute a complete sentence with some conjunction for the participle, as used in Greek, on the other hand, the Latin participle easily passes into a mere adjective, and, from that, becomes fixed in use as a substantive. Thus the active participles *adolescens, parens*, and *sapiens* are constantly used as substantives ; *secundus*, 'following,' is

always an adjective, 'second,' i. e. 'following in time or order,' and is generally used in a metaphorical or applied sense, as *secundus ventus*, 'a fair wind,' i. e. 'one which follows the ship,' *secundæ res*, 'fair, favouring, prosperous circumstances.' The passive participles *acutus, argutus*, &c., are almost always employed as epithets, and the neuters *commentum, consultum, dictum, furtum, placitum, præceptum, scriptum*, &c., are to all intents and purposes substantives. And some of the participles in *-ns* have their degrees of comparison like the ordinary adjectives.

(182) The participle is used in its proper or verbal sense,

(*a*) In temporal sentences; as : *domum reversus, litteras inveni tuas*, 'when I got home, I found your letter.'

(*b*) In final sentences; as: *pergit ad Hammonem consulturus oraculum*, 'he goes to Jupiter Hammon, for the purpose of consulting the oracle.'

(*c*) In causal sentences ; as : *aer effluens huc et illuc ventos efficit*, 'the air, by rushing to and fro (i. e. because it does so) produces winds.'

(*d*) In concessive sentences, sometimes with *quamvis*, &c., added; as : *Cæsarem milites, quamvis recusantem, ultro in Africam sunt secuti*, 'the soldiers went so far as to accompany Cæsar to Africa, although he refused to have them.'

(*e*) In the ablative absolute, as hypothetical, temporal, ·causal, or concessive; as : *Tarquinio regnante*, 'when Tarquin was king;' *propositâ sibi morte*, 'although death was set before him.'

OBS. 1. In some passive participles the ablative absolute is used impersonally to denote the previous state of things which caused or suggested the main

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action; as: *Alexander, audito Darium appropinquare,*
&c., 'Alexander, it being heard (i. e. intelligence hav-
ing been brought) that Darius was drawing near, &c.'

The participles generally used in this way are:
audito, cognito, comperto, desperato, nunciato, edicto.

Obs. 2.   Some passive participles are used in the
neuter accus. after *habeo*, to form a periphrastic per-
fect, as in many of the modern languages; such are:
*cognitum, comprehensum, constitutum, deliberatum, ex-
ploratum, perspectum, persuasum,* &c.; as: *hoc cogni-
tum habeo = hoc cognovi.* All these, except *persuasum,*
may agree with the object of the verb; as: *omnes
habeo cognitos sensus adolescentis,* 'I have learnt all the
feelings of the young man.'

(3)   *Gerunds and Gerundives.*

(183)   The participle in *-ndus* is really only ano-
ther form of that in *-ns;* it is therefore present in
tense and active in signification; as:
volvenda dies, en, attulit ultro, 'time rolling on has
    brought it to you unexpectedly,' (Virg. *Æn.*
    ix. 7).
quæ ante conditam condendamve urbem traduntur, 'tra-
    ditions derived from a period when the city was
    neither built nor building.'

(184)   The participle in *-ndus* is generally found
as a substitute for some use of the infinitive active;
and it is called the *gerundium* or *gerund,* when it
governs the case of the verb, and the *gerundivum* or
gerundive, when it agrees with the object; thus in:
consilium capiendi urbem we have a *gerund,* but in:
consilium urbis capiendæ, a *gerundive,* and both phrases
mean: 'the design of taking the city.' This *gerundive*
is merely an attraction; for *dandus = dans,* means.

'giving;' *ad dandum opes* means 'for giving riches,' and this is attracted into the case of the object; as: *ad opes dandas*, 'for riches-giving,' with precisely the same signification.

(185) This attraction always takes place in the nominative after the impersonal *est*, in the sense of 'it is the duty, part, obligation, or destiny,' so that the verb becomes personal; in such a phrase as *sapientis est seipsum nosse*, 'it is the part of a wise man to know himself,' we should not think of inserting the *gerund* or *gerundive*; and we might say also: *est Romanorum delere Carthaginem*, 'it is the part of the Romans to destroy Carthage;' but if, instead of the genitive with the infinitive, we had the dative of the person, the only allowable construction would be that of the attracted *gerund* or *gerundive*: *delenda vobis est Carthago*, 'Carthage is for you to destroy,' = 'you ought to destroy it.' This would commonly be rendered 'Carthage is to be destroyed,' and, from our idiom, it has been supposed that the participle in *-ndus* is future and passive. But it is often a matter of indifference in English, whether we use the active or passive infinitive; thus: 'he is a man to love,' = 'he is a man to be loved;' 'I give you this to eat,' = 'I give you this to be eaten,' &c.; and this is the reason why a similar interchange has been erroneously presumed in Latin. No one can doubt that the *gerund* is active; but if *vivendum est = vivere est = oportet vivere*, there can be no reason why the *gerundive* should not be active also; for they are used sometimes in the very same sentence; as: *nunc est bibendum, nunc pede libero pulsanda tellus*, 'now we must drink, now we must beat the ground with free foot;' and the *gerundive* and active infinitive are used indifferently, though the former is preferred, after verbs which express that a thing is given out, commissioned, or undertaken to be done; such as *do, trado, permitto,*

accipio; thus we may have: *Antigonus Eumenem mor-tuum propinquis sepeliendum tradidit,* 'Antigonus gave up the dead body of Eumenes to his friends for burial' (i. e. 'to bury'), (Corn. Nep. *Eumen.* 13); or: *tristi-tiam et metus tradam protervis in mare Creticum portare ventis,* 'I will give up sorrow and fear to the wanton winds for transportation (i. e. 'to carry') to the Cretan sea.'

(186) The gerund in *-dum,* as it is called, is always dependent on prepositions, and mostly on *ad* or *inter;* as:

locus ad agendum amplissimus, 'a place most honour-able to plead in.'

If the verb of the gerund requires an accusative, the gerundive is commonly preferred; as: *ad tolerandos labores,* 'for enduring labours,' because *tolero* is tran-sitive.

(187) The gerund in *-di* is always used as a genitive after substantives implying *desire, design, hope, power, cause,* &c.; and after relative adjectives which require a genitive to complete their meaning; as:

innatus amor habendi, 'a natural desire of possessing stores.'

studiosus erat audiendi, 'he was very fond of hearing.'

If the verb of the gerund requires an accusative, the gerundive is preferred; as: *consuetudo hominum immo-landorum,* 'the custom of sacrificing human beings,' because *immŏlo* is transitive. The gerundive *repetun-dus* is used only in the gen. and abl. pl. to agree with *pecuniarum* and *pecuniis,* expressed or understood (generally the former in Cicero), and in the sense of: 'extortion, illegal exaction;' as: *legem de pecuniis re-petundis tulit,* 'he brought in a law about extortion.'

(188) The gerund in -*do* is either dative or abla-
tive. (*a*) When dative, it usually follows adjectives,
substantives, and verbs, to signify limitation or design;
after substantives and verbs, the gerund in -*dum* with
ad may be substituted for the dative; thus we have
utilis ad bibendum, 'useful for drinking,' *consul placan-
dis dís dat operam*, 'the consul pays attention to the
appeasing of the gods.'

(*b*) When ablative, the gerund in *do* either de-
notes the instrument, in which case, of course, no pre-
position is necessary; as :

alitur vitium vivitque tegendo, 'the disease is nourished
    and lives by concealment;'

or it is an ablative depending on *ab*, *de*, *ex*, or *in*; as :

summa voluptas ex discendo capitur, 'the greatest plea-
    sure is derived from learning.'

If the verb of the gerund requires an accusative case,
the *gerundive* is preferred to the *gerund* in -*do*, whether
it be dative or ablative; as :

triumviri reipublicæ constituendæ, 'a board of three
    commissioners for settling the constitution.'
fortitudo in laboribus periculisque subeundis cernitur,
    'courage is manifested in undergoing toils and
    dangers.'

(4) *Supines.*

(189) The supine in -*tum* is generally used after
verbs of motion. It may be changed, without any
difference of meaning, into the gerund in -*dum* with
ad, or into the final subjunctive with *ut*; thus :

spectatum veniunt, veniunt spectentur ut ipsæ, 'they
    come to see' (we might say also *ad spectandum*,
    or *ut spectent*); 'they come that they may be
    seen themselves.'

OBS. 1. We have seen (70, 83,) that the supine in -*tum* is regularly used with the passive *iri* to form the future passive of verbs, and that some compounds, as *venumdo*, also contain it; there are other paraphrases, such as *perditum eo*, *ultum eo*, which add little to the meaning of the verbs *perdo*, *ulciscor*.

OBS. 2. The poets sometimes use the common infinitive instead of the supine in -*tum*; as: *pecus egit visere montes*. (Hor. I. *Carm.* II. 7).

(190) The supine in -*tu* is used after *fas*, *nefas*, *opus*, and certain adjectives denoting quality; as:

quod factu fœdum est, *idem est et dictu turpe*, 'that which it is abominable to do, it is also disgraceful to speak.'

OBS. This supine, like that in -*tum*, may be changed into the gerund in -*dum* with *ad*; compare: *quid est tam jucundum auditu* (Cic. *de Orat.* I. 8) with *verba ad audiendum jucunda* (id. ibid. I. 49). A dative in -*tui* is occasionally found with much the same meaning (above, 53, *a*).

SUPPLEMENTARY CHAPTER.

§ 12. *Accessary Sentences.*

(191) AFTER what has been said, it is only necessary to enumerate, with references to the special rules, the different classes of accessary propositions or sentences.

(1) *Conditional sentences* consist of a *protasis*, or sentence containing some word signifying ' if,' ' provided that' (*si*, *dummodo* &c.), which may be omitted and

understood, and an *apodosis*, which contains the result of the condition; the four different classes of conditional propositions are given in 128, XVI.; and the explanation of the different moods and tenses is to be found in § 9. To this class belong the optative and deprecatory clauses discussed in the same section.

(192) (2) *Definitive sentences* are expressed by a relative with a verb which is in the indicative except in oblique narration; see 128, X. *b*.

(193) (3) *Subjunctive sentences* are connected with the main clause by some relative or interrogative word, and the verb is always in the subjunctive mood; 128, X. *a*.

(194) (4) *Temporal sentences* are supplementary to the tenses of the main verb, and are differently expressed according to the differences of the time denoted.

(*a*) Contemporary acts: *quum, ut, ubi, simulac*, with the indicative (176, 2, *a*.): the participle in agreement with the subject, or in the ablative absolute (182).

(*b*) Repeated acts: the indicative with *quoties*, either of past or present time; but the pluperfect subjunctive after relatives in narrating repeated acts (175, 5).

(*c*) Subsequent acts: the indicative with *postquam*, unless it be intended to imply a necessary connexion with the preceding circumstance, when we have *quum* or *ubi* with the subjunctive (176, 2, *a*.).

(*d*) Continued acts: the indicative, if mere time is signified, but the subjunctive, if a condition or necessary connexion is implied, after *donec, quoad, dum* (176, 2, *c*.).

(*e*) Previous acts: *antequam* or *priusquam* with the indicative when time only is indicated, but the subjunctive if a conditional turn is given to the sentence (176, 2, *b.*).

(195) (5) *Objective sentences* are supplementary to the cases of the noun, and are expressed either by the oblique case of the object accompanied by the infinitive mood (177), or by the conjunctions *quod, quia,* &c. followed by the indicative. The oblique narration belongs to this class, and in this every relative is followed by the subjunctive (175, *b.* 4).

(196) (6) *Illative, intensive, or consecutive sentences* contain the consequence or result of a former predication, and are expressed by *ut* or *qui* with the subjunctive (175, *b.* 3).

(197) (7) *Final sentences* declare the end of what is predicated, and are expressed by *ut* or *quo* positively and by *ne, ut ne, quominus* and *quin* negatively, followed in every case by the subjunctive (175, *b.* 2). Sometimes this sentence is contained in a future participle (182, *b.*), or conveyed by the gerund with *ad* (186) or the supine in *-tum* (189).

(198) (8) *Comparative sentences* are expressed by *quasi, tanquam,* &c. with the subjunctive (175, *b.* 6).

(199) (9) *Causal sentences* explain the cause of what is asserted, and are expressed by the participle (182, *c.*), by the conjunctions *nam, enim,* &c. (112, *d.*), in distinct and independent clauses by *quia, quod, quoniam, quandoquidem, siquidem,* followed by the indicative (176, 3, *b.*), *quum* generally with the subjunctive (176, 3, *a.*), *qui, ut qui, quippe qui* most frequently with the subjunctive (176, 3, *c.*).

(200) (10) *Concessive sentences* strengthen or limit by an admission, and are expressed by the participle with or without *quamvis* and *quamquam* (182, *d.*), by *quanquam* and *utut* generally with the indicative (176, 4), by *etsi, tametsi, etiamsi,* with either the indicative or subjunctive (176, 4), by *quamvis, quantumvis, licet, ut, quum,* with the subjunctive only (176, 4).

PART III.

Prosody, or Quantity and Metre.

§ 1. *Quantity.*

(201) PROSODY teaches the quantity of syllables and the laws of metre.

(202) A syllable is a vowel or diphthong with or without a consonant prefixed.

(203) In regard to words of more than one syllable, the rule for the division of syllables is as follows:

(*a*) A solitary consonant, whether single or double, between two vowels, properly belongs to the second of them, though in pronunciation the double consonant *x* is always thrown back on the preceding vowel; thus we divide: *bi-ju-gus, ma-jor, ex-i-mi-us, ha-be-bat.*

(*b*) Two or more consonants are divided between the syllables which precede and follow, except in the case of a tenuis followed by *l* or *r*, or a medial followed by *r*, when, as the articulation is not divided, the compound sound passes on to the following vowel; thus we divide: *ex-em-plum, vo-lu-cris, tel-lus, a-trox, du-plex, a-ni-mad-ver-to.*

OBS. These rules do not apply to compounds, which are divided by their separate parts; as: *prod-est, ob-ruit.*

(204) The quantity of syllables is determined either by the nature of the vowel or by that of the consonants

which follow. It is long or short in the one case by *nature;* in the other by *position.* As a naturally long vowel involves either the contraction of two vowels or the absorption of a consonant, the length of a syllable may be said to depend in all cases upon its composition.

To tell in every case whether a syllable is long or short is a matter of experience, assisted by a knowledge of etymology; but the learner in passing through his accidence has acquainted himself with most of the special facts of Latin quantity. Thus the student has found that *a* or *e* is always long before the genitive-ending *-rum*, and before the terminations *-bo, -bis, -bit, -bam, -bas, -bat*, in the verbs; that an accusative plural *-as, -os, -es, -us*, is always long when the singular ends in *m* or *n*, that *e* is always long before *-runt* or *-re* in the perfect, that a neuter plural *-a* is always short, that the adverbial *-e* is always long except in *bene* and *male*, and so forth. Other details are given in Appendix I. The following are the only rules which can be regarded as really general:

(*a*) All diphthongs and contracted syllables are long; as:

> *musæ, cōgo* from *cŏăgo, ōtium* from *ŏpĭtium.*

Except *prăĕire, prăĕuns*, &c.

(*b*) A vowel before another vowel or *h* is short; as:

> *exim-ĭ-us, prŏ-h-ibere.*

The former vowel is long in genitives in *-āī, -ēī*, (and of these *fĭdĕi, rĕi* make the *e* common), in certain Greek words, as *Ænēas*, in vocatives, such as *Cāī*, and in *fīo* for *fuio*, unless *er* follows; as:

> *omnia nunc fīunt, fĭĕri quæ posse negabam.*

The former vowel is common in the genitives in

-*ius* (*ējus*, *hūjus*, harden the *i* into a consonant), and in the proper name *Dĭana*.

(*c*) A vowel is long before two or more consonants when the syllable is divided between them; also before *x* and *z*; but it may be common before a tenuis and *l* or *r*, and before a medial and *r*, because these letters are carried on to the next syllable (203, *b*.). The vowel is short before derivatives of *jugum*, as *bĭjŭgus*, *quadrĭjŭgus*, from which we have the contractions *bīga, quadrīga*, but is otherwise long before *j*. Hence we have:

ēx-ēm-plum, vŏ-lū-cris, lū-gū-brĭs, dŭ-plēx, mā-jor,

but *sūb-ruo* according to 203, Obs.

OBS. 1. A short vowel at the end of a word may occasionally be made long, and very rarely remains short, before *sc, sp, sq, st, x, z*, at the beginning of the word following.

OBS. 2. The comic poets neglect the rule of position.

(205) The measurement of syllables is affected also by the following figures:

I. *Synalœpha*, or the elision of a final vowel or diphthong before a vowel or *h* at the beginning of the following word; as:

     sēră nĭmĭs vĭt' ēst crāstĭnă, vīv' hŏdĭe,

for *vītă, vīvĕ*.

This rule does not apply to the interjections *heu* and *o*, and is sometimes neglected by the poets; as:

     Tēr sūnt cōnātī impōnĕrĕ Pēlĭŏ Ōssam.

II. *Ecthlipsis*, or the elision of a final *m* with its vowel before a vowel or *h*; as:

mōnstr' hōrrēnd' īnfōrm' īngēns, cūi lūmĕn ădēmptŭm,
for *monstrum horrendum, informe.*

The older poets used sometimes to omit a final *s*
before a consonant, so that *-us* became *ŭ'*; as: *vŏlĭtō
vīvŭ' pĕr ōră vĭrŭm* for *vivus:* see the examples in 220.

III. *Synæresis,* or the contraction of two syllables
into one; as:

      sēu lēntō fŭĕrīnt ālvēārĭă vīmĭnĕ tēxta,
as if it were written *alvyaria,*

         sēctāqu' īntēxūnt ābĭĕte cōstas,
as if it were written *abyete.*

IV. *Diæresis,* or the resolution of one syllable
into two; as:

      Dēbŭĕrānt fūsōs ēvŏlŭīssĕ sŭōs,
for *evolvisse.*

V. *Cæsura* when, in consequence of the last syllable
belonging to a fresh foot or metre, a single consonant
is allowed to make it long by position; as:

    Pēctŏrĭ|bus ĭnhĭāns spīrāntĭă cōnsŭlit ēxtă.

VI. The last syllable of every verse is common.

§ 2. *Metrical Feet.*

(206) Rhythm (*numerus*) is the harmonious pro-
portion, which results from the methodical arrangement
of words according to their long and short syllables;
and by a recurrence of an emphasis or stress at inter-
vals. If the rhythm is not regulated by fixed laws it
is called prosaic (*solutæ orationis numerus*). If the
emphasis recurs according to a definite measure, the

rhythm becomes *metre* (*metrum*). Every recurrence of the emphasis is termed a *metre*, and those collections of metres, which recur as distinct wholes, are called verses or lines (*versus*).

(207) The emphasis, on which the metre depends, is called the *ictus*, because the time was marked by a stamp of the foot; hence the old Latin metre, or Saturnian verse, was termed *tripudiatio—triplex pedis pulsatio;* and Horace says (III. *Carm.* 18, 15): *gaudet invisam pepulisse fossor ter pede terram,* 'the labourer delights to have beaten the hated earth with the three blows of his foot,' i. e. to dance in the old fashion. When the emphatic and unemphatic parts of the metre are contradistinguished they are called the *arsis* (ἄρσις) and *thesis* (θέσις) respectively, i. e. the *raising* and *sinking* of the voice.

(208) Every short syllable, which is the unit of metre or measurement, is considered as one *mora* or 'time;' and every long syllable consists of two such *moræ*. According to this principle, long syllables are resolved, short syllables combined, and rhythms calculated.

(209) When a rhythm is considered as the element of a verse, it is called a 'foot' (*pes*), and the division of verses into feet is called scanning or scansion (*scansio*, i. e. ascending or climbing up by steps, whence a *scale* in music, from *scala*, 'a ladder').

(210) There are only two kinds of proper feet or distinct and primitive rhythms.

(*a*) The equal rhythms, consisting of four *moræ*, in which one long syllable is opposed to two short, so that the ratio is $\frac{2}{2}$; these are:

Dactylus, 'the dactyl,' $- \cup \cup$; as: *mŭnĕră;*
Anapæstus, 'the anapæst,' $\cup \cup -$; as: *lăpĭdēs.*

(*b*) The double rhythms, consisting of three *moræ*, in which a long and a short syllable are opposed, so that the ratio is $\frac{2}{1}$; these are:

> *Trochœus*, 'the trochee,' — ◡; as: *mūsă;*
> *Iambus*, 'the iambus,' ◡ —; as: *ămās*.

To these may be added the representative feet; i.e. the *spondœus* or 'spondee,' which represents (208) the equal rhythm by two long syllables; as: *dīcūnt*, and the *tribrachys* or 'tribrach,' which represents the double rhythm by three short syllables; as: *brĕvĭbŭs*.

(211) If in any verse the regular course of the rhythm is preceded by an unemphatic syllable, whether long or short, this is called an *anacrusis*, or 'back stroke,' and if the *anacrusis* extends to three or four *moræ*, it is called a *basis* or 'pedestal.' It is customary to mark the onward course of the ictus by the acute accent, the *anacrusis* by the grave, and the *basis* by the two accents crossing one another. The divisions of the feet are marked by vertical lines, and the change of rhythm in the middle of the verse by two vertical lines.

(212) All verses, except the dactylic and the old Saturnian trochaics, reckon the metre by a double foot or *dipodia*, as it is called, and have only one ictus to the pair of feet.

(213) Half a foot is technically called a *hemimer* (ἡμιμερές), and *cæsuras*, which take place in the middle of the third and fourth feet respectively, are called *penthemimeral* and *hephthemimeral cæsuras*.

*(214) If a metre terminates in a *hemimer*, it is called *catalectic* or 'interrupted;' if it is completed, it is called *acatalectic* or 'uninterrupted.'

If the supposed or prescribed metre is redundant

by a *hemimer*, the term *hypercatalectic* is applied. Two catalectic forms are so common that they are often called feet; these are the *choriambus* or dactylic triemimer; as: *ēxtŭlĕ|rās*||, which may be termed the dactylic dimeter catalectic; and the *creticus* or trochaic triemimer; as: *ĕffĕ|rŭnt*||, which may be termed the trochaic monometer catalectic.

§ 3.   *Equal Rhythms.*

A.   *Dactylic Verse.*

(215)   (*a*)   *Hexameter* or *Heroic Verse.* The only dactylic rhythm, which appears in long systems of single lines, is called the Hexameter, because it contains six metres or repetitions of the ictus.   The first four metres may be either dactyls or spondees, but the fifth must generally be a dactyl, and the sixth must always be a spondee, or, according to 205, vi., a trochee.   The following are examples:

pāstō|rēs ŏvĭ|ūm tĕnĕ|rōs dē|pēllĭtĕ| fœtūs||.

tū nĭhĭl| ĭnvī|tā dī|cās făcĭ|āsvĕ Mĭ|nērvā||.

Obs. 1.   In these verses there is generally, as in the examples, a penthemimeral cæsura, and often a hephthemimeral cæsura also.   In consecutive lines, the pauses and cæsuras must be varied; and if the pause falls after the first word it should be a dactyl or trochee.

Obs. 2.   If the fifth foot is a spondee, which is rarely the case, the fourth must be a dactyl; as: ·

cōnstĭtĭt| ātque ŏcŭ|līs Phrўgĭ|a āgmĭnă| cīrcūms|pēxĭt||.

clāră dĕ|ŭm sŏbŏ|lēs māg|nūm Jŏvĭs| ĭncrē|mēntūm||.

Obs. 3. Words of more than three syllables and monosyllables are rarely found at the end of hexameter lines.

(216) (b) *Elegiac Verse*. Not only does custom require that the dactyl should be represented by a spondee at the end of an hexameter verse, but the ictus alone may suffice for the close of a set of dactyls.

This is regularly the case with the dactylic trimeter catalectic or *penthemimer*; and a class of poems, called *Elegiac*, is written in complete hexameter lines followed alternately by pairs of these interrupted trimeters, which are erroneously called *Pentameters*. Example:

grātŭlŏr | Œ͞chălĭ|ām tĭtŭ|līs āc|cēdĕrĕ | vēstrīs‖
  vīctō|rēm vīc|tǣ ‖ sūccŭbŭ|īssĕ quĕ|rōr‖.

Obs. 1. The penthemimers of the elegiac must be kept distinct.

Obs. 2. The last word of the line should be an iambus, and either a verb, substantive, or pronoun; it should not be preceded by an elision; and the word preceding it should not be a disyllable. There are exceptions to these rules, but they are not to be imitated. For example, a word of four or more syllables is more frequently found at the end than a trisyllable.

Obs. 3. The first penthemimer seldom ends with an iambus, unless the first foot is a spondee, and this is to be avoided, especially when the spondee is included in a word. The two spondees in the example above are not to be imitated; they are required in the special case by the antithesis.

(217) (c) *Glyconic Verse*. The dactyl and spondee, which terminate the hexameter verse, appear as a separate dipodia, which is called the *Adonius*, and

always, as we shall see, terminates the Sapphic stanza;
as :

$$t\acute{e}rr\breve{u}\bar{\i}t \mid \acute{u}rb\bar{e}m\|.$$

If the second dactyl is retained, and a basis pre-
fixed, the line is called a *Glyconeus ;* as :

$$\overset{\times}{s\bar{\i}c}\ t\bar{e}\ \|\ d\acute{\imath}v\breve{a}\ p\breve{o}|t\bar{e}ns\ C\ddot{y}pr\breve{\imath}\|.$$

If the *Adonius* has a basis prefixed it is called a
Pherecrateus ; as :

$$gr\bar{a}t\bar{o}\ \|\ P\ddot{y}rrh\breve{a}\ s\breve{u}b\ \mid\ antro\|.$$

(218) (*d*) *Choriambic Verse.* The dactyl and long
syllable, which form the end of the pentameter, appear
as a catalectic dipodia by the side of complete pairs of
feet. Thus, in the lesser Asclepiadean verse, we have
two dipodiæ with the basis prefixed, the former dipodia
appearing as a triemimer or *choriambus ;* and in the
great Asclepiadean verse the complete dipodia is pre-
ceded by two *choriambi,* or catalectic dimeters. Exam-
ples :

$$\overset{\times}{M\bar{\alpha}c\bar{e}}|n\bar{a}s\ \breve{a}t\breve{a}|v\bar{\imath}s\ \|\ \bar{e}d\breve{\imath}t\breve{e}\ \mid\ r\bar{e}g\breve{\imath}b\breve{u}s\|.$$

$$\overset{\times}{t\bar{u}}\ n\bar{e}\mid qu\bar{\alpha}s\breve{\imath}\breve{e}|r\bar{\imath}s\|sc\bar{\imath}r\breve{e}\ n\breve{e}|f\bar{a}s\|qu\bar{e}m\ m\breve{\imath}h\breve{\imath}|qu\bar{e}m\ t\breve{\imath}b\breve{\imath}\|.$$

The shorter Asclepiadean is used by itself, or alter-
nately with glyconei (Hor. i. 3.), or in couplets fol-
lowed by a *Pherecrateus* and *Glyconeus* (Hor. i. 5).

(219) There are other kinds of dactylic verse,
which are less common; thus, we have the *Tetrameter ;*
as :

$$a\bar{u}t\ \acute{E}ph\breve{e}|s\bar{o}n\ b\breve{\imath}m\breve{a}|r\bar{\imath}sv\breve{e}\ C\breve{o}|r\bar{\imath}nth\breve{\imath}\|.$$
$$m\bar{e}ns\bar{o}|r\bar{e}m\ c\breve{o}h\breve{\imath}|b\bar{e}nt\ \bar{A}r|ch\ddot{y}t\bar{a}\|.$$

And the penthemimer occurs as a separate verse;
as:

$$P\bar{u}lv\breve{\imath}s\ \breve{e}t\ |\ \bar{u}mbr\breve{a}\ s\breve{u}|m\bar{u}s\|.$$

B. *Anapæstic Verse.*

(220) (*a*) *Anapæstic Dimeter.* The commonest
anapæstic system is the dimeter, which consists of
successive pairs of feet, the whole system being counted
as one line until it is broken by a basis, or by a catalectic
dimeter, which is termed a *parœmiac.* The dactyl and
spondee may take the place of the anapæst, except in
the last foot of the dimeter, where the dactyl is not used
by Seneca. Example:

$$\bar{u}nde\ \breve{\imath}g|n\breve{\imath}'\ cl\breve{u}\bar{e}t\ \|\ m\bar{o}rt\bar{a}|'\breve{\imath}b\breve{u}'\ cl\bar{a}m\|$$

$$d\bar{\imath}v\breve{\imath}|s\breve{u}s:\ \breve{e}\bar{u}m\ \|\ d\bar{\imath}ct\breve{u}'\ Pr\breve{o}|m\bar{e}the\bar{u}s\|$$

$$cl\bar{e}ps\breve{\imath}\|ss\breve{e}\ d\breve{o}l\bar{o}\|,\ p\bar{\alpha}n\bar{a}s|qu\breve{e}\ J\breve{o}v\bar{\imath}\|$$

$$f\bar{a}to\ \bar{e}x|p\bar{e}nd\breve{\imath}\|ss\breve{e}\ s\breve{u}pr\bar{e}|m\bar{o}\|.$$

(221) (*b*) *Ionic a minore.* If the thesis in the
anapæstic dipodia is represented by a single long sylla-
ble, it is usual to term this metre *Ionicus a minore*, in
contradistinction to a certain form of the choriambic
rhythm *cum anacrusi*, which was called the *Ionicus a
majore.* Four of these imperfect anapæstic dipodiæ
form a verse in Horace; thus:

$$m\breve{\imath}s\breve{e}r\bar{a}|rum\ \bar{e}st\|n\breve{e}c\ \breve{a}m\breve{o}|r\bar{\imath}\|d\breve{a}r\breve{e}\ l\bar{u}|d\bar{u}m\|n\breve{e}qu\breve{e}\ d\bar{u}|lc\bar{\imath}\|.$$

§ 4. *Double Rhythms.*

A. *Trochaic Verse.*

(222) (*a*) *Ithyphallic Metre.* The trochee is a
dactyl with the last *mora* omitted. The simplest and

oldest form of the trochaic metre is the *ithyphallicus*,
or *tripudiatio*, in which the ictus occurred thrice. This
metre always appears in two sets of three feet with an
anacrusis. It was very rude, and the substitutions for
the trochee were extremely arbitrary, as the following
examples will· show :·

$$d\grave{a}|b\acute{u}nt\; m\breve{a}|l\bar{u}m\; M\breve{e}|t\acute{e}ll\breve{\imath}\; \|\; N\acute{\ae}v\breve{\imath}\bar{o}\; p\breve{o}|\bar{e}t\bar{\ae}\|.$$

$$f\acute{u}n|d\breve{\imath}t\; f\breve{u}|g\bar{a}t\; pr\bar{o}|st\acute{e}rn\breve{\imath}t\; \|\; m\bar{a}x\breve{\imath}|m\bar{a}s\; l\breve{e}g\breve{\imath}|\bar{o}n\bar{e}s\|.$$

$$n\breve{o}|v\acute{e}m\; J\breve{o}|v\breve{\imath}s\; c\bar{o}n|c\acute{o}rd\bar{e}s\; \|\; f\bar{\imath}l\breve{\imath}|\bar{\ae}\; s\breve{o}|r\bar{o}r\bar{e}s\|.$$

(223) (b) *Hipponactean Verse.* The trochaic
metre is generally counted by pairs of feet, each having
but one ictus, i. e. on the first syllable. If a long syl-
lable is added to a trochee, the *triemimer* which results
is called *dimeter catalectic*, and is also designated as a
creticus; as: $cr\bar{e}d\breve{\imath}|d\bar{\imath}\|$. When the last syllable is
resolved it is termed *pæon primus*, as: $d\breve{\imath}v\breve{\imath}t\; \breve{\imath}b\breve{u}s$; if
the first syllable is resolved, it is called *pæon quartus*,
as $m\breve{a}r\breve{\imath}t\breve{\imath}|m\bar{o}s\|$. The *pæon secundus*, as $\breve{a}m\bar{a}b\breve{\imath}m\breve{u}s$, and
the *pæon tertius*, as $st\breve{\imath}m\breve{u}l\bar{a}t\breve{u}s$, correspond in the number
of *moræ*, but not in rhythm, to the true cretic measure. ·
The Greeks considered the *cretic* and *pæonic* metres
as constituting a special class of rhythms, which they
designated as *hemiolian*, i. e. ' one and a half,' because
the ratio of the arsis to the thesis was $\frac{3}{2}$: and the
cretic, and by implication the *trochaic dipodia*, was
reckoned as equivalent rhythmically to the dactyl, be-
cause, at the end of a line, $\underline{\;}\cup - = \underline{\;}\cup\cup$. The
trochaic dipodia, which plays an important part in
metrical systems, is generally regarded as = *trochee* +
spondee by the Augustan poets. If the *ithyphallic* is
increased by a long syllable, the verse is called *dimeter
catalectic;* as :

$$Tr\bar{u}d\breve{\imath}|t\bar{u}r\; d\breve{\imath}|\acute{e}s\; d\breve{\imath}|\bar{e}\|.$$

And if an *ithyphallic*, added to a *trochaic dipodia cum anacrusi*, follows this dimeter, the metre is termed *Hipponactean;* as:

$$nŏn \; ĕ|būr \; nĕ|que \; aūrĕ|ŭm||$$
$$mĕ|ā \; rĕ|nīdĕt \; || \; ĭn \; dŏ|mō \; lă|cūnār||.$$

(224) (*d*) *Tetrameter Catalectic.* If the dimeter catalectic is added to a complete dimeter, the verse becomes *tetrameter catalectic*,—a form which was much used by the dramatists. A tribrach may stand every where for the trochee, and in the even places a spondee; the older poets, who follow the colloquial pronunciation, put a spondee, a dactyl, or an anapæst in any place; as:

$$ēmŏ|rī \; nō||lō \; sĕd \; | \; ēssĕ \; ||| \; mōrtŭ|ŭm \; nīl \; || \; æstĭ|mō||||.$$

$$ĕgŏ \; quūm \; | \; gĕnŭī \; || \; tūm \; mŏrĭ|tūrūm \; ||| \; scīvĭ \; et \; | \; eī \; reī \\ || \; sūstŭ|lī||||.$$

$$nām \; săpĭ|ēns \; vīr||tūte \; hŏ|nōrēm \; ||| \; præmĭ|um \; haūd \\ præ||dām \; pĕtit||||.$$

$$ēcquĭd \; | \; vĭdĕŏ? \; || \; fērrō \; | \; sēptūs \; ||| \; pōssĭ|dēt \; sē|dēs \\ săcrās||||.$$

B. *Iambic Verse.*

(225) The iambus always appears in *dipodiæ*, the second member of which received the ictus. The tribrach may be substituted for the iambus in any place of the longer verses, a spondee in the odd places.

(226) (*a*) *Dimeter Acatalectic.* This verse consists of four feet; the first and third may be spondees; the first a dactyl, and the second a tribrach; as in the following examples:

ĭnār|sĭt ǽs‖tŭō|sĭ́ŭs‖.

vĕl hœ|dŭs ē‖rēptūs | lŭpṓ‖.

ĭmbrēs | nĭvḗs‖quĕ cōm|părā́t‖.

fōrtī | sĕquā́‖mūr pēc|tŏ́rḗ‖.

vĭdē|rĕ prŏ́pĕ‖rāntēs | dŏmūm‖.

āst ĕgŏ | vĭcĭ́s‖sīm rī|sĕ́rŏ‖.

(227) (b) *Trimeter Acatalectic.* This verse, which is also called the *senarius*, may consist of six iambi, which is the case in Horace's XVIth *Epode*, and admits tribrachs any where but in the last foot, spondees in the even places, a dactyl in the first and third, and an anapæst in the first foot ; as :

sŭĭ́s | ēt ĭp‖să Rō|mă vĭ́‖rĭbūs | rŭ́ĭt‖.

ālĭ́tĭ|būs ā́t‖que cănĭ́|būs hŏmĭ́|cīdam Hḗc|tŏrḗm‖.

Cānĭ́dĭ|ă brĕvĭ́‖būs īm|plĭcā́‖tă vĭ́|pĕrĭs‖.

pŏsĭtōs|quĕ vĕr‖nās dī|tĭs ēx‖āmēn | dŏmūs‖.

ōptāt | quĭḗ|tēm Pĕ́lŏ|pĭs īn|fĭdī | pătḗr‖.

If the last word in the line is a trisyllable, the fifth foot ought to be an iambus or a tribrachys. The second of the above examples is one of some twenty exceptions to the rule. There ought to be a penthemimeral or hephthemimeral cæsura ; if possible, the former, as in the above examples.

Obs. If trimeters follow a dactylic hexameter, or dimeters follow trimeters, the poem is called an *Epōdos.* Horace has a book of such poems.

(228) (c) The *Scazon.* If the last foot of the

senarius is a spondee, the line is called a *scazon*, or
' halting line.' The second, fourth, and fifth feet must
then be iambi; as:

<p style="text-align:center;">nĕc fŏn|tĕ lā̆||bră prō|lŭī || căbāl|līnō||.</p>

(229) (*d*) *Tetrameter Catalectic.* If we add a
catalectic metre to the senarius, we have a tetrameter
catalectic; as:

sĕd ĭn | dĭem ĭs|tūc Pār|mĕno ēst | fŏrtās|sĕ quŏd ||
    mĭnār|e||.
ĕt ĭn|sŏlēn|tĕr œ̄s|tŭās | vĕlūt | mĭnū||'ă māg|nō||.

§ 5. *Asynartete Rhythms.*

(230) If rhythms of different kinds are put toge-
ther the verse is called *asynartete* (ἀσυνάρτητος), or
' unconnected.' The most common of these combina-
tions are dactyls mixed with trochaic dipodiæ; and if
the trochees follow the dactyls the verse is termed
logaœdic.

(231) *Sapphic Verse.* The ordinary Sapphic stanza
consists of three asynartete lines followed by an
adonius (217). The first three lines are made up of a
dactyl flanked by two trochaic dipodiæ, in each of
which the second foot is a spondee; the metre there-
fore stands thus:

<p style="text-align:center;">‒́ ∪ | ‒ ‒ || ‒́ ∪ ∪ || ‒́ ∪ | ‒ ‒ ||| (<i>ter</i>)</p>
<p style="text-align:center;">‒́ ∪ ∪ | ‒́ ‒ |||</p>

<p style="text-align:center;"><i>jām să|tĭs tēr||rĭs nĭvĭs || ātquĕ | dīrǣ|||</i></p>
<p style="text-align:center;"><i>grāndĭ|nĭs mī||sĭt pătĕr || ēt rŭ|bēntē|||</i></p>
<p style="text-align:center;"><i>dēxtĕ|rā sā|crās jăcŭ||lātŭs | ārcēs|||</i></p>
<p style="text-align:center;"><i>tērrŭĭt | ūrbēm|||.</i></p>

(232)   There is a longer form of the Sapphic line, in which the first trochaic dipodia is followed by a choriambus, or incomplete dactylic dimeter, which precedes the usual dactyl, and there is also a shorter form in which the first trochaic dipodia is omitted. The two appear together in an ode of Horace ; thus:

$$\textit{Lȳdĭă} \parallel \textit{dīc pĕr} \mid \textit{ōmnēs}\parallel,$$

$$\textit{tē dĕ}\mid\textit{ōs ō}\mid\textit{rō Sȳbă}\mid\textit{rín} \parallel \textit{cūr prŏpĕr}\mid\textit{ās ă}\mid\textit{mándō}\parallel\mid.$$

(233)   If the dactyl in the former of these lines is preceded by a basis and followed by an ithyphallicus instead of a dipodia, the verse is called the *Phalœcian hendecasyllable* ; as :

$$\overset{\times}{\textit{pāssēr}} \parallel \textit{dēlĭcĭ}\parallel\textit{æ mĕ}\mid\textit{æ pŭ}\mid\textit{ellæ}\parallel\mid.$$

(234)   *Alcaic Verse.* If we call the trochaic dipodia A, the dactylic B, and the anacrusis x, the Alcaic stanza of four lines will consist of two lines containing x + A + B, followed by x + 2 A and B + A ; thus :

　　x　　　　A.　　　　　　　　B.

$$\textit{vĭ}\mid\textit{dēs ŭt} \mid \textit{āltā} \parallel \textit{stēt nĭvĕ} \mid \textit{cāndĭdŭm}\parallel.$$

　　x　　　　A.　　　　　　B.

$$\textit{Sō}\mid\textit{rāctĕ} \mid \textit{nēc jām} \parallel \textit{sūstĭnĕ}\mid\textit{ānt ŏnŭs}\parallel.$$

　　　　x　　　　　2 A.

$$\textit{sĭl}\mid\textit{væ lă}\mid\textit{bōrān}\mid\textit{tēs gĕ}\mid\textit{lūquĕ}\parallel$$

　　　　B.　　　　　　　　　A.

$$\textit{flŭmĭnă} \mid \textit{cōnstĭtĕ}\parallel\textit{rĭnt ă}\mid\textit{cūtō}.$$

Obs. 1. There can be no cæsura between A and B in the first two lines, unless there is an elision; as:

$$quĭs \mid d\bar{e}v\breve{i}|\bar{u}m \ sc\bar{o}r\|tum \ \bar{e}l\breve{i}c\breve{i}|\bar{e}t \ d\breve{o}m\breve{o}\|.$$

Obs. 2. The anacrusis is rarely a monosyllable or a short syllable, but this occurs sometimes, as in the instance above for the short syllable; and for the monosyllable:

$$n\breve{i}l \mid Cla\bar{u}d\breve{i}|\bar{æ} \ n\bar{o}n \ \| \ p\bar{e}rf\breve{i}c\breve{i}|\bar{e}nt \ m\breve{a}n\breve{u}s\|.$$

Still more rare is a monosyllable at the end; as:

$$n\bar{e} \mid f\acute{o}rt\breve{e} \mid cr\bar{e}d\bar{a}s \ \| \ \bar{i}nt\breve{e}r\breve{i}|t\bar{u}r\breve{a} \ q\breve{u}æ\|.$$

Obs. 3. The anacrusis of the third line is most frequently a long syllable; but Horace has ten instances to the contrary.

Obs. 4. The third line must not end with a monosyllable, except it be *et* or *in* with an elision.

Obs. 5. As a general rule the trochaic dimeter contained in the third line ought to have a penthemimeral cæsura. Hence it is objectionable to have a quadrisyllable or two disyllables either at the beginning or end of the line, though a few exceptions may be found in Horace; and the best rhythm is three words of three syllables each, or equivalent substitutions; as:

$$d\breve{e}|sc\bar{e}nd\breve{e} \mid C\bar{o}rv\bar{i}|n\bar{o} \ j\breve{u}|b\bar{e}nt\breve{e}\|.$$
$$n\bar{a}r|r\bar{a}t\breve{u}r \mid \bar{e}t \ pr\bar{i}s|c\bar{i} \ C\breve{a}|t\bar{o}n\breve{i}s\|.$$
$$d\breve{e}|m\bar{i}ss\breve{a} \ |t\bar{e}mp\bar{e}s|t\bar{a}s \ \breve{a}b \mid E\bar{u}r\bar{o}\|.$$
$$\bar{O} \mid m\bar{a}gn\breve{a} \mid Carth\bar{a}|g\bar{o} \ pr\breve{o}|br\bar{o}s\breve{i}s|.$$

Obs. 6. A short syllable at the end of the first

three lines, with a vowel at the beginning of the following line, must be avoided, and there are two instances in Horace of an ecthlipsis at the end of the third line:

sŏrs | ēxĭ|tūra ēt | nŏs ĭn ǣtērn'-um
      exsĭlĭum—

cŭm | pācĕ | dēlā|bēntĭs Etrūsc'-um
      ĭn mare.

Obs. 7. The fourth line should have a cæsura either in or between the dipodiæ.

(235) *Archilochian Verse.* This is a dactylic tetrameter followed by an *ithyphallicus*; as:

sŏlvĭtŭr | ācrĭs hĭ|ēms grā|tā vĭcĕ || vērĭs | ēt Fă|vōnī|||.

(236) *Elegiambus.* This is composed of a dactylic penthemimer and iambic dimeter; as:

dēsĭnăt | impărĭ|būs || cērtā|rĕ sŭb|mōtūs | pŭdōr||.

(237) *Iambelegus.* This is the reverse of the preceding, and consists of an iambic dimeter followed by a dactylic penthemimer; as:

tū vĭ|nă Tōr|quātō | mŏvē || cōnsŭlĕ | prēssă mĕ|o||.

(238) *Galliambicus.* Catullus in his *Atys* introduces a measure, which is called *Galliambic* from its use by the Galli, or priests of Cybele, and from the practice of scanning it as an iambic rhythm. It is really a sort of spurious trochaic metre, made up of a trochaic dipodia preceded and followed by a *pœon tertius*, and

finished off by a cretic, or *pæon quartus*. As the second and fourth elements are equivalent to the first and third only in the assumed relation of the four *pæons* (223), the verse is really asynartete. It is scanned according to the following scheme:

1.	2.	3.	4.
Pæon tertius.	Trochaic dipoda.	Pæon tertius.	Pæon quartus.
$\cup \cup \stackrel{\prime}{-} \cup$	$\stackrel{\prime}{-} \cup - -$	$\cup \cup \stackrel{\prime}{-} \cup$	$\stackrel{\prime}{\cup} \cup \cup -$
$-$	$\cup \cup$	$\cup \cup$	$\stackrel{\prime}{-} \cup -$
super alta	*vectus Attis*	*celeri ra|te maria*	
dea magna	*dea Cybelle*	*dea domina|Dindymi*	
itaque ut do|mum Cybelles		*tetigere |lassulæ*	
lævumque	*pecoris hostem |stimulans i|ta loquitur.*		

(239) The Greeks, from whom the Romans derived most of their metres, made great use also of the *Antispastic rhythm*, $\cup - | - \cup$ (*Gr. Gr.* art. 672, sqq.), which is not used by the Latin poets. They also counted by rhythms in the ratio $\frac{4}{3}$, which they called *epitrites* (ἐπίτριτοι). These were the reverse of the *pæon*, and contained three long syllables and one short; according to the place of the short syllable, the epitrite was called first, second, third or fourth. The fourth epitrite, $- - - \cup$, which was also termed the *antispast of seven times* (ἀντισπαστικὴ ἑπτάσημος), or *monogenes* (μονογενής), is alluded to by Cicero (*de Orat.* I. 59, 251, according to the excellent emendation of the Baron von Bunau), as a rhetorical rhythm.

(240) The subject of the Latin Comic Metres cannot be discussed without inquiries into the colloquial pronunciation of the language, which are beyond the scope of an elementary grammar.

APPENDIX I.

Distinctions of Words in Memorial Verses.

(a) *Differences of Quantity.*

1. Sternitur arbor *ăcer*, fueris si viribus *ācer.*
'The *maple* tree is cut down, if you shall have been *vigorous* in strength.'

2. *Ānus* pars hominis, sed femina fit *ănus* annis.
'The *anus* is a part of a man, but a woman becomes *ănus*, "old," by years.'

3. Mel vaga condit *ăpis;* deus est Ægyptius *Āpis.* 'The roving *bee* stores honey; *Apis* is an Egyptian god.'

4. Est *hăra* porcorum brevis, at non *āra* deorum.
'The *hăra* or *stye* of pigs has short *ă;* not so the *āra* or *altar* of gods.'

5. Dum sinet hora *cănes;* effeto corpore *cānes;*
   Grandævique *cănis* candescunt tergora *cānis.*
'While time permits, you will *sing;* your body being exhausted you are *grey;* and the skin of the aged god is white with *grey* hairs.'

6. Silva vetus *cecĭdit*, ferro quam nemo *cecīdit.*
'An old wood *fell*, which no one *felled* with an axe.'

7. Fert ancilla *cŏlum*, penetrat res humida *cōlum.*
'A maid-servant carries a *distaff*, liquid matter penetrates a *strainer.*'

8. *Cōmas* virgineas, hasta recurva, *cŏmas.* 'Mayest thou, O bent spear, *part* (i. e. put in order) the

virgin's *hair'* (referring to the *hasta cœlibāris :* Ovid, *Fasti*, II. 560). *Cōmo* is contracted from *co-ĕmo* (90, 1).

9. Si vis esse *cŏmes* mihi, mores indue *cōmes.* ' If you would be a *companion* to me, put on *affable* manners.'

10. Lucrandi *cupĭdo* damno est sua sæpe *cupīdo.* ' His own *desire* is often detrimental to one *desirous* of gain.'

11. Oblitus *decŏris* violat præcepta *decōris.* ' He who is forgetful of *honour* violates the laws of *beauty.'*

12. *Dēdĕre* cor divis par est qui tanta *dĕdēre.* ' It is right to *give up* our heart to the gods who have *given* us so much.'

13. Carmina *dĭcantur*, Domino dum templa *dĭcantur.* ' Let poems be *recited,* while temples are *dedicated* to the Lord.'

14. Solvere *diffīdit*, nodum qui *diffĭdit* ense. ' He *has no confidence* in untying the knot, who has *cut* it with his sword.'

15. Sanus *ĕdit* carnem ; carmen doctissimus *ēdit.* ' A healthy man *eats* meat ; a most learned man *gives out*, i. e. *publishes* a poem.'

16. *Edŭcat* hic catulos, ut eos *edūcat* in apros. ' This man *trains* whelps, that he may *lead them out* against wild boars.'

17. Si tibi non est *œs, ĕs* inops, et pinguia non *ēs.* ' If you have not *money, you are* poor, and do not *eat* dainties.'

18. Nos precor *excūsā*, male sit si *excŭsă* moneta. ' Prithee *excuse* us, if the money is badly *coined.'*

19. *Fābŭla* sermonis, *făbŭla* est faba parvula dicta. ' A *fable* belongs to language, but a little bean is called *făbula.'*

20.   *Fīdĕ* sed ante *vĭdē*; qui *fīdĭt*, nec bene *vīdĭt*,
Fallitur.   Ergo *vĭdē*, ne capiare *fīdĕ*.
'*Trust*, but *look* first; he who *trusts* and has not well
considered, is deceived.   Therefore *consider*, lest you
be inveigled by *confidence.*'

21.   Fallit sæpe *frĕtum* placido nimis æquore *frē-
tum.*   'The *sea* often deceives one who *relies* too much
on its smooth surface.'

22.   *Fūgēre* hi; *fŭgĕre* est melius, ne fuste *fŭgēre.*
'These have *run away*; it is better to *run away*, lest
you be *driven away* with a stick.'

23.   Per quod quis peccat, per *ĭdem* mox plectitur
īdem.   'By what a man sins, by the *same thing the
same man* is soon punished.'

24.   Difficilis *lăbor* est, cujus sub pondere *lābor.*
'It is a difficult *labour*, under the weight of which *I
am sinking.*'

25.   *Lœvus* erit, cui dextra manus non præbeat usum;
Lēvis adhuc puer est: *lĕvis* autem lingua puellæ.
'A man is *left-handed*, if his right hand is unservice-
able; the boy is still smooth; but the tongue of the
girl is *light.*'   .

26.   Ut *lepŏres* canibus, sunt omnia capta *lepōre.*
'As *hares* are caught by dogs, so all things are cap-
tivated by *beauty.*'   (See Lucret. I. 14. v. 1258).

27.   Tange *lўram* digitis, dum *līram* vomere *duco.*
'Touch the *lyre* with your fingers, while I draw a
furrow with the plough.'

28.   Cernis triste *mălum*, fractum jam turbine *mālum ?*
Māla măli mālo meruit *măla* maxima mundo.
Mālo ego *măla* meâ bona quam *măla* frangere *mālâ.*
'Do you see this sad *disaster*,—the mast (*mālus*)
already broken by the whirlwind ?'

' The *jaw-bone* of a *bad man* with an *apple* (*mālum*) earned the greatest *evils* for the world.'

' I would rather break with my *jaw good apples* than *bad.*'

29. *Mănĕ* domi, mi Fusce, *mănē*, visure sodales. ' *Remain* at home in the *morning*, my dear Fuscus, being about to see friends.'

30. *Matrōna* augusta est mulier, sed *Matrŏna* flumen. ' A *Matron* is a dignified lady, but the *Marne* is a river.'

31. Es præclarus homo, *mīsĕris* si *mīsĕris* aurum. ' You are a noble man, if you *shall have sent* gold to the *poor.*'

32. *Nītĕre*, parve puer, cupies quicunque *nĭtēre*. ' *Strive*, little boy, whoever you are that desire to *shine.*'

33. Sit *nŏta nōta : nŏtus* ventus, sed *nōtus* amicus. ' Let the *mark* be *known ;* the *south* is a wind, but a *friend* is *known.*'

34. *Oblīta* quæ fuco rubet, est *oblīta* decoris. ' She who is red from being *daubed* with paint is *forgetful* of beauty.'

35. *Occīdit* latro, verum sol *occĭdit* almus. ' The robber *murders*, but the balmy sun *sets.*'

36. *Oppĕrior* Fabium, qui longo *operītur* amictu. ' I am waiting for Fabius, who is clad in a long robe.'

37. Os (*ōris*) *mandat*, sed os (*ossis*) *manditur ōre.* ' The *mouth commands*, but a *bone is eaten* with *the mouth.*'

38. Quæque *pălus* stagnat, fixus stat *pālus* acutus. ' Every *marsh* is stagnant ; the sharp *stake* stands firm.'

39. Uxoris *părĕre* et *pārēre*, *părāre* mariti est. ' It is the part of the wife to *bear children* and *obey ;* of the husband to *provide.*'

40. Gaudet uterque *părens*, si filius est bene *pārens*. 'Both *parents* rejoice, if the boy is properly *obedient*.'

41. *Pendĕre* vult justus, sed non *pendēre* malignus. 'The honest man wishes *to pay*, but the scoundrel wishes not *to be hanged*.'

42. *Perfĭdus* absque fide est; contra est *perfīdus* amicus. 'The *perfidious* is without faith; on the contrary the friend is *thoroughly trusty*.'

43. Lude *pĭlā: pīlum* torquetur: *pīla* columna est. 'Play at *ball:* the *javelin* is hurled: the *pillar* is a column.'

44. Pro reti et regione *plăga* est, pro verbere *plāga*. '*Plăga* means a net or a region: *plāga* is a blow.'

45. Sunt cives urbis *pŏpulus*, est *pōpulus* arbor. 'The inhabitants of a city are a *people:* the *poplar* is a tree.'

46. Si vitare *pŏtes*, ne plurima pocula *pōtes*. 'If you *can* avoid it, *drink* not very many cups.'

47. Haud mihi *prŏfecta* est bene res ex urbe *prŏfecto*. 'The business did not *turn out well* for me *having departed* from the city.'

48. Quæ probus ille *rĕfert*, nostrâ cognoscere *rēfert*. 'It is *for our interest* to know what that good man *is telling us*.'

49. Decretum *relĕgat*, qui sontem ex urbe *relēgat*. 'Let him, who is *banishing* the guilty from the city, *read again* his decree.'

50. Si qua *sēdĕ sĕdēs*, atque est tibi commoda *sēdes*,
     Illa *sēdĕ sĕdē*, nec *sĭdĕ* ubi *sidere* non est.
'If you are *sitting* on any *seat*, and your *seat* is convenient, *remain sitting* on that *seat*, and do not *settle*, where it is not possible to *settle*.'

51. Est in veste *sĭnus*, *sīnus* vas lactis habetur.

' The *bosom-folds* are in the dress ; the *sīnus* is a bowl of milk.'

52.   Tam cito *suffŏcat* laqueus, quam *suffŏcat* ignis.
' The halter *strangles* as quickly as the fire *suffocates*.'

53.   *Trībula* grana terunt ; *trĭbuli* nascuntur in agris.
' *Threshing machines* bruise grain : *caltrops* grow in the fields.'

54.   Ne sit *ŭti* censes ; opus est melioribus *ūti*.
' Let it not be *as* you determine ; it is necessary to *use* better plans.'

55.   Si transire *vĕlis* maris undas, utere *vēlis*. 'If you wish to cross the waves of the sea, *make use* of sails.'

56.   Merx nummis *vēnit ; vĕnit* huc aliunde profectus. ' Merchandise *is sold* for money ; he *comes* hither, having started from some other place.'

57.   *Vēnĭmus* hesternâ, ast hodiernâ luce *vĕnĭmus*.
' We *came* yesterday, but we *are coming* to-day.'

58.   Nil prosunt *vīres*, ni probitate *vĭres*. ' *Strength* is of no avail, unless you *are strong* in honesty.'

(b) *Differences of Form or Gender.*

59.   Cantat *acanthis* avis, sed floret *acanthus* in agris.   ' The *goldfinch* is a bird which sings ; but the *acanthus* blooms in the fields.'

60.   Qui fert *arma* humeris, *armo* dux fertur equino.
' The general, who carries *arms* on his shoulders, is carried on the horse's *back*.'

61.   Vexat *asilus* equos ; miseros excepit *asylum*.
' The *gad-fly* torments horses : the *sanctuary* is wont to receive the wretched.'

62.   Qui sculpit *cœlat ;* qui servat condita *celat*.
' He who engraves, *carves ;* he who keeps secrets, *conceals*.'

13

63. *Hæc cassis* galea est; *hi casses* retia signant.
‘This *cassis* (*f.*) is a *helmet:* these *casses* (*m.*) mean
nets.’

64. *Cēdo* facit *cessi; cecĭdi, cădo; cædo, cecīdi.*
‘*Cedo*, I yield, makes *cessi; cedo,* I fall, *cecĭdi; cædo,*
I cut, *cecīdi.*’

65. *Clava* ferit, *clavus* firmat, *clavis*que recludit.
‘The *club* strikes, the *nail* fastens, and the *key* opens.’

66. *Consŭle* doctores, si tu *tibi consulis* ipsi. ‘*Con-
sult* your teachers, if you *provide for* your *interests.*’
This is only a difference of construction.

67. Fuste *dŏlat* furem, *dŏluit* qui *dōlia* perdens.
‘He beats the thief with a stick, who *grieved* at losing
his *wine-jars.*’

68. *Hæc ficus* (*ficŭs* vel *fici*) est fructus et arbor;
  Hic ficus (*fici*) malus est in corpore morbus.
‘ *This fig* (*f.*) is a fruit and a tree; this *ficus* (*m.*) or
tumour is a bad disease in the body.’

69. *Frontem* dic capitis, *frondem* dic arboris esse.
‘Say that *frons, frontis,* “a brow,” belongs to the head;
but *frons, frondis,* “ a bough,” to a tree.’

70. Non *lĭcet* asse mihi, qui me non asse *licetur.*
‘He is not valued by me at a penny, who does not
value me at a penny.’

71. *Merx vēnit; mercesque vĕnit,* quæsita labore.
‘*Merchandise* is *sold;* and *wages come* being gained by
labour.’

72. *Prunus* habet *prunum, prunam* ignis, et arva
pruĭnam. ‘The *plum-tree* has the *plum,* the fire a
hot-coal, and the fields the *hoar-frost.*’

73. Spondet *vas* (*vădis*), at *vas* (*vāsis*) continet
escam. ‘The *surety* (*m.*) promises, but the *vessel* (*n.*)
contains food.’

(c) Synonyms, or different Words with similar Meanings.

74. Est *cutis* in carne, est detracta e corpore *pellis.*
' *Cutis* is the *skin* attached to the flesh, *pellis* is the *hide* stript off the body.'

75. *Sanguis* inest venis, *cruor* est e corpore fusus.
' *Blood* is in the veins ; *gore* is shed from the body.'

76. *Armus* brutorum est, *humerus* ratione fruentum ;
Tergum est amborum ; belua *tergus* habet.
' The *armus* is the shoulder of brutes, the *humerus*, that of rational beings : the *tergum* is the hinder part of any thing ; a beast has *tergus* (*tergŏris*), a hide.'
The first statement is proved by Ovid, *Metam.* x. 699, where it is said of Hippomenes turned into a lion : *ex humeris armi fiunt.* But the distinction is not always observed. In the case of a horse, the *armi* were not only the *withers*, but the *flanks* (Virg. *Æn.* vi. 882). *Tergum* is only the hinder part, or the part turned away ; whence such phrases as *terga vertere, dare,* ' to turn one's back to the enemy, to run away ;' and *a tergo, post tergum,* ' behind.' The back, considered as part of the body, is *dorsum.*

77. *Ungula* conculcat ; lacerat, tenet, arripit *unguis.* ' The hoof tramples ; the *nail, claw,* or *talon* tears, holds, seizes.'

78. Pistor habet *furnum, fornace* hypocausta calescunt. ' The baker has an *oven,* the stove-rooms of baths are warmed by *furnaces.*'

79. *Fructus* arboribus, *fruges* nascuntur in agris.
·' *Fruits* grow on trees, *corn* in the fields.' This is only true of *fructus* as opposed to *fruges,* for both of them may be used as general designations of produce—*id quo fruimur.* •

80. Ales *hĭrundo* canit ; nat *hirūdo ;* vernat *arundo.*

' The *swallow* is a bird which twitters ; the *leech* swims;
the *reed* grows green.'

81. *Alga* venit pelago, sed nascitur *ulva* palude.
'The *sea-weed* comes from the sea, but the *sedge* grows
in the marsh.'

82. *Prōra* prior, *puppis* pars ultima, at ima *carīna*.
' The *prow* is the front part of a ship, the *stern* the
hind part, and the *keel* the lowest part.'

83. *Cōminus* ense feris, jactâ cadis *ēminus* hastâ.
' You strike *close at hand* (*cum manu*) with a sword;
you fall by a spear thrown from a distance (*e manu*).'

84. *Forfice* sartores; tonsores *forpice* gaudent;
     At faber ignitum *forcipe* prendit opus.
' Tailors delight in *scissors*, barbers in *curling-irons;*
but the smith takes the ignited iron with *a pair of
tongs.*'

85. *Vallamus* proprie castrum, *sepimus* ovile. ' We
properly *intrench* a camp, but *hedge-in* a sheep-fold.'

86. *Consortes* fortuna eadem ; *socios* labor idem;
     Sed caros faciunt schola, ludus, mensa *sodales.*
' The same fortune makes *partners;* the same toil,
comrades; but the school, the game, the table, make
dear *associates.*'

87. Vir *comis* multos *comites* sibi jungit eundo;
     Unum *collegas* efficit officium.
' A courteous man joins to himself many *companions*
(*comes* from *cum eo*) in his journey ; a common occu-
pation makes *colleagues.*'

88. *Dele* quod scriptum est, sed flammam *ex-
stingue* lucernæ. ' *Blot out* what is written, but *quench*
the flame of the lamp.'

89. Quod non est *simulo*, *dissimulo*que quod est.
' I *feign* what is not, and *conceal falsely* what is.'

90. *Vas* caput, at nummos tantum *præs* præstat amicè. ' A *bail* kindly makes good the person, but a *surety* money only.'

91. Hasta *teres* dici, sphæra *rotunda* potest. ' A spear may be called *rounded*, but a sphere *round*.' But the former epithet may also be applied to a sphere ; for Horace says, with this reference : *in se ipso totus teres atque rotundus (Serm.* ii. 7, 86). For the use of *teres*, see *N. Crat.* §. 178.

92. Lingua cibum *gustat*, qui bene cunque *sapit*. ' The tongue *tastes* any food, which *has* a good *savour*.'

93. Sunt ætate *senes, veteres* vixere priores. 'Men are *old* in age ; the *ancients* lived before us.'

94. Ne sit *securus*, qui non est *tutus* ab hoste. ' Let him not be *secure* (i. e. free from care ; *se-curus* = *sine curâ*), who is not *safe* from the enemy.'

95. Tarquinius *Patribus Conscriptos* addere jussit. ' Tarquin directed the addition of *Conscripti* or Plebeian knights to the *Patres* or Patricians,' i. e. the heads of the original burgesses of Rome. Accordingly the address *Patres, Conscripti*, must be rendered *not*, ' Conscript Fathers,' but, ' Fathers and Conscripts,' or ' Patricians and elected Senators :' the *et* being omitted as in *Populus Romanus, Quirites*, ' Burgesses of Ramnian and Sabine origin ;' and such phrases as *sarta, tecta*, ' sound in wall and roof,' &c. (above, 112, Obs. 1).

96. Poplicolam *populus* non *plebs* agrestis amabat. ' Poplicola was a favourite with the *populus* or old burgesses of Rome, and not with the *plebs* or citizens of inferior franchise, who were imported from the country' (Niebuhr, i. p. 530, n. 1172).

97. Deliciæ *procĕrum, procēro* corpore, Kæso
      Militiæ atque domi *clarus* et *amplus* erat.

'Kæso, the delight of the *nobles*, a man of *tall* stature, was *illustrious* and *distinguished* both in foreign service and at home.' The oldest names of the patricians or *patres* seem to have been *celĕres* or 'horsemen' (ἱππό-βοται), and *procĕres* or 'wooers.' The latter word, formed, like *celĕres*, from the original designation *proci patricii*, 'patrician suiters (Fest. p. 249, ed. Müller), denotes that they had the right of intermarriage (*jus connubii*), which was denied to all but *peers* of the original bur-gesses. *Prōcērus* comes from *procello*, as *obs-cūrus* from *oc-cŭlo*, and denotes remarkable growth. *Clarus* and *amplus* are the most usual terms for personal dis-tinction in the old Roman state: the former, which is connected with the same root as κλέ-ος, κλύω, *in-clўtus*, *glōria* (compare such phrases as *clare dixit*, 'he spoke aloud,' Hor. I. *Epist.* xvi. 59), signifies 'much spoken about;' and *vir clarissimus* amounts to our phrase 'most illustrious;' *amplus* from *amb-* (111), as *circulus* from *circum*, denotes size or circumference—that which fills the eyes—but is used as all but a synonym for *clarus*; thus we have such phrases as: *maximâ cum gratiâ et gloriâ ad summam amplitudinem pervenit* (Cic. *Brut.* 81, 281); *is mihi videtur amplissimus, qui suâ virtute in altiorem locum pervenit* (Cic. *Rosc. Am.* 30); *majestas est amplitudo ac dignitas civitatis* (Cic. *de Orat.* II. 39, 164); *auctoritas et amplitudo hominum* (Cic. *Rosc. Am.* 1); *domus clari hominis* is described as *ampla domus* (Cic. *de Offic.* I. 39, 139); and *amplus* and *gloriosus* are used as parallel predicates (Liv. xxviii. 42).

98. Activè *perdo*, passivè *amittere* possum. Al-though both *perdo* and *amitto* signify 'I lose,' the former may also mean 'I destroy.' According to the etymology, *a-mitto* is 'I send away,' 'I part with;' but *per-do* is 'I cause to go through and out of,' in which sense it is the active of *per-eo*, 'I go through and out

of,' just as *inter-ficio* and *inter-imo*, ' I make or take from the midst of,' are opposed to *inter-eo*, ' I go from between or away.'

99. Ultro *polliceor, promitto* sæpe rogatus. *Polliceor* is ' I make a free offer,' generally of good things; *promitto*, ' I promise what may be asked or expected from me,' whether good or evil.

100. Quid, nisi mens *infensa, infestam* torqueat hastam? ' What except an *angry* mind could hurl the *hostile* spear?' These words are constantly confused by modern Latinists. If we compare *in-fensus* with *of-fensus*, from *ob-fendo*, we shall see that the former is connected with *in-fendo*, and implies an unfriendly or angry disposition of the mind; so that it corresponds to *inimicus, iratus*. If, on the other hand, we compare *in-festus* with *mani-festus* and *fest-ino*, we shall see that it comes from *in-fero*, and implies some outward opposition and attack; so that it is a synonym of *adversus, hostilis*. This will be seen in a passage of Livy, where the two words occur together (ii. 6): *concitat calcaribus equum atque in ipsum* INFESTUS *consulem dirigit...Adeoque* INFENSIS *animis concurrerunt, ut...duabus hærentes hastis moribundi ex equis lapsi sint,* 'he spurs his horse and urges him *straight against* (*full tilt against*) the consul himself; and they met with such *angry* minds that they fell dying from their horses, sticking to the two spears implanted in them.'

101. *Collige mater-iam; patr-iam* tu, *dilige*, civis. ' *Collect materials;* do you, O citizen, *love* your *native land.*' Although *mater-ia* (of which *materia-is=materies* is an extension; above, 28, Obs.) is derived from *mater*, ' a mother,' just in the same way as *patr-ia* comes from *pater*, the above line shows that their meaning is absolutely different; for while *materia* denotes the ' mother-stuff' or ' materials' of which any thing is composed, so that the work seems to proceed or be

born from it, *patr-ia* is the country to which we belong
by inheritance, and which is our common parent. The
same example shows the difference of two compounds
of *lego* 'I cull, pick up or gather.' *Col-ligo* expresses
the result of gathering, namely, *collection*; *di-ligo* selec-
tion in gathering, choice, preference, love. Similarly,
emo, 'I take for myself,' 'I buy,' becomes in a second-
ary form *amo*, 'I love.' The compound *intel-ligo*, 'I
discriminate,' i. e. 'I understand,' is very different from
inter-imo, 'I take from the midst,' i. e. 'I destroy.'
The next example gives another use of *lego*.

> 102.   Sit *pietas* coluisse Deum, coluisse parentes ;
>   *Relligio* populum obstringit formidine *cœli*.

'Let *piety* or *duty* be defined as an affectionate reverence
for God and our parents; *religious scruples* bind the po-
pular mind with a fear of heaven.' The ancients placed
our *duty* to God and to our parents on the same or a simi-
lar footing (see Pindar, *Pyth.* vi. 19, and the note) ; and
piare is to perform any act of duty or worship ; hence
the epithet *pius* is constantly applied to Æneas, be-
cause he carried his father out of danger on his shoul-
ders (*senior parens pia sarcina nati*, Ovid, *Heroid.* vii.
107). But *relligio* involves a much more complicated
notion. It is not derived from *re-ligare*, 'to bind
back,' according to the usual notion, but from *re-ligere*,
'to make careful gathering,' so that *re-ligens* might be
a synonym of *di-ligens*, and an opposite of *neg-ligens*.
Similarly, *op-tio* comes, not from *op-tare*, but from *op-
tum*, as *lec-tio* from *lec-tum* ; and *rebellio* comes, not
from *rebell-are*, but from *rebellis*. Thus *relligio*, ac-
cording to its primary meaning, is 'perpetually thought-
ful care; dwelling upon a subject, and continually
recurring to it ;' and in its application it is: (1) 'reli-
gious worship ;' (2) 'religious scruple,' especially in
the plural; (3) by substituting the cause for the effect,
it is 'guilt causing religious scruple or fear,' or 'the

divine curse and consequent remorse or oppression of
the conscience caused by a sense of violated religious
scruples :' in the second and third sense it is used in a
curious connexion with the words *violare* and *expiare*
in three passages of Cicero which have never been
compared by any lexicographer or commentator. Cic.
Philipp. I. 6, 13 : ' an me censetis, P.C., decreturum
fuisse, ut parentalia cum supplicationibus miscerentur,
ut *inexpiabiles religiones* (curses) in rempublicam indu-
cerentur ? ;' *Tuscul. Disput.* I. 12, 27 : ' cærimoniis
sepulcrorum, quas nec tantâ curâ coluissent, nec *violatas*
tam *inexpiabili religione* (curse) *sanxissent ;' ad Atticum*
I. 17, 16 : ' quare et illa, quæ *violata, expiabuntur ;*
et hæc nostra, quæ sunt *sanctissime* conservata, suam
religionem (scrupulous observance) obtinebunt.'

103. *Nôsse* potes populum, sed *scis* quid agatur in urbe;
    Sontibus *ignoscis ;* notos *agnoscis* amicos ;
    Et *cognoscis* eum, qui non tibi cognitus esset.

Novi means ' I know' or 'am acquainted with' a person
or thing : but *scio* means, 'I know' or 'have knowledge
of' a reality or fact ; thus we have in the same passage
of Livy, I. 54 : quod utriusque populi vires *nôsset, sciret*-
que invisam profecto superbiam regiam civibus esse,
' because *he was acquainted* with the strength of both
the Romans and the Gabinians, and *knew* for a fact that
the royal tyranny was hateful to the citizens.' *Ignosco*
is, ' I take no knowledge, overlook, pardon ;' *agnosco*
is, ' I recognize or acknowledge' what I knew before ;
and *cognosco,* ' I learn, or become acquainted with the
unknown.'

104. Credulus *exspectas :* fidos *præstolor* amicos.
' You, being credulous, are *expecting,* or *looking out, in
hope and desire ;* I am *waiting for* friends on whom I
can rely.' *Exspecto* merely denotes definite or indefi-
nite hope or expectation ; as in the *rusticus exspectat*
of Horace ; but *præstolor* presumes an appointment.

105. *Dulcia* delectant gustantem; *suavia* odore;
  Jucunda exhilarant animum ; sed *grata* probantur
  A gratis ; quæ visa placent loca, *amœna* vocamus.

Although both *dulcis* and *suavis* are used generally to
signify ' sweet,' the former more properly denotes that
which is agreeable to the palate (γλυκύς); the latter
that which is pleasant to the smell (ἡδύς); thus we
have : *maturâ dulcior uvâ*, μέλιτος γλυκίων; but *suave
olens*, ἡδύοσμος. *Jūcundus* is properly a participle, for
juviscundus, and is applied to that :—*quod juvat et
cordi est*, that which causes mental pleasure and satis-
faction. *Gratus* is that which is welcome or accept-
able. And *amœnus* is that which charms the sight
with a sense of cheerfulness and beauty.

106. Dividimus *muros* et *mœnia* pandimus urbis.
' We make a breech in the *walls*, and disclose the *col-
lective buildings* of the city' (see Niebuhr, *H. R.* ii.
note 80).

107. Omnibus in *rebus remur ratione* sagaci ;
  Rem petit unusquisque ; *reos res*-publica punit ;
  Irrita ne facias, *rationem* ponere par est.

' In all *things* we *think* by means of sagacious *reason*.
Every one seeks for *wealth ;* the *re*-public or common-
wealth punishes the *culprits*. That you may not make
things of *no avail*, it is proper to send in *an account*.'
There are no words in the Latin which are so much or
so vaguely used as *res* and *ratio*, which are connected
by the verb *re-or*, (' I think,' i. e. propose a *res* to my
mind,) derived from *res*, and furnishing a derivation for
rătio from its participle *ră-tus*. The memorial lines
give some of the principal distinctions of meaning;
but the following definition extends to every use of the
two words : *res* = *ra-is* is probably for *hra-is*, from *hir*
the old Latin for ' a hand' (Varro, *L. L.* iv. 26) ;
and therefore equivalent to the Greek χρέος, χρεία, χρῆμα,

from χείρ; compare *læna* with χλαῖνα, *luridus* with χλωρός, &c. Consequently *res* is that which is handled, and means whatever is or may be an object of thought. But *ratio* is a derivative in *-tio* from the verb *reor*, and therefore, like other derivatives of the same kind (above, 114), implies the action of the verb, and may be defined as the *mode* or *act* of *thinking*. Thus, whereas *res* or *res familiaris* is 'property,' *ratio* is the account kept; whereas *res* or *respublica* is the state objectively, *ratio* is the mode of governing, and in general if *res* is the outer world (as in : *natura rerum*, &c.), *ratio* is the inner reason, which deals with its theory. The participle *ratus* means 'determined;' whence *irritus* means 'made of no effect.' And *reus* means a person accused or impeached, because *res*, in a legal sense, means the object of controversy, the *thing* or *matter* under dispute. In Cicero (*de Orat.* II. 15), *rerum ratio* or 'history,' as the arrangement of facts (§ 63), is opposed to *verborum ratio* or 'style,' as the arrangement of words (§ 64).

108. *Planitiem* dicas regionis et *æquora* campi;
    Æquora pontus habet; *ponto* licet esse profundo;
    Et *mare* proruptum *pelago* premit arva sonanti.

'You may speak of the level surface of a region and of the *wide expanse* of a field; the *main sea* has an *expanse;* it may also be deep; and the *flood* rushing forth covers the lands with a roaring *sheet of water.*' *Planities* means the absence of hills, and therefore is applicable only to the land; *æquor* implies horizontal expansion, and is therefore applicable either to land or sea; *pontus* properly refers to the depth of the sea; *mare* to the mass of water, as opposed to dry land; and *pelagus* to the extended sheet of water as opposed to the surface of the land.

APPENDIX II.

Abbreviations.

(a) *Prænomens.*

A.	Aulus.
C. or G.	Caius or Gaius.
Cn.	Cneius.
D.	Decimus.
K.	Kæso.
L.	Lucius.
M.	Marcus.
M'.	Manius.

P.	Publius.
Q.	Quintus.
Ser.	Servius.
Sex.	Sextus.
Sp.	Spurius.
T.	Titus.
Ti.	Tiberius.

Women's names are expressed by inverted characters; as: ꟼ, Caia.

(b) *Titles.*

Æd. Cur.   Ædilis Curulis.

Cos.   Consul.—Coss. Consules *v.* Consulibus.

Cos. Des.   Consul designatus.

D.   Divus.

III Viri A.A.A.F.F.   Triumviri auro, argento, ære, flando, feriundo.

III vir R.C.   Triumvir reipublicæ constituendæ.

Imp.   Imperator.

P.C.   Patres, Conscripti.

P.M.   Pontifex Maximus.

Prc.   Proconsul.

S.P.Q.R.   Senatus Populusque Romanus.

Tr. Pl.   Tribunus Plebis.

X.V.   Decemvir.

XV.V.S.F.   Quindecemviri sacris faciundis.

(c) *Sepulcral.*

F.C.   Faciundum curavit.
H.C.E.   Hic conditus est.
H.S.E.   Hic situs est.
Oʙ.   Obiit.
P.C.   Ponendum curavit.
V.   Vixit.

(d) *Miscellaneous.*

A.   Absolvo.—C.   Condemno.
N.L.   Non liquet.
A.P.   Antiquam legem probo.
V.R.   Uti rogas.
(These are the forms of voting on trials, laws and elections).
A.U.C.   Anno Urbis Conditæ.
D.D.   Dono dedit.
D.D.   Dederunt.
D.D.D.   Dat, dicat, dedicat.
D.M.   Dis manibus.
D.O.M.   Deo Optimo Maximo.
F.   Filius.
F.F.F.   Felix, faustum, fortunatum.
L.   Libertas.
M.P.   Mille Passuum.
N.   Nepos.
S.C.   Senatus Consultum.
S.P.D.   Salutem plurimam dicit.
S.T.E.Q.V.B.E.E.Q.V.   Si tu exercitusque valetis, bene est, ego quoque valeo.
Tʀ. ᴘᴏᴛ.   Tribuniciâ Potestate.

(e) *Modern Latin.*

A.C. or A.D.   Anno Christo or Anno Domini.

a.C.n.   p.C.n. ${ante \atop post}$ Christum natum.

C.P.P.C.   Collatis pecuniis ponendum curaverunt.
Cet.   Cetera.
Cf.   Confer or Conferatur.
Coll.   Collato or Collatis.
Cod. Codd.   Codex, Codices.
Del.   Dele or Deleatur.
Ed. Edd.   Editio, Editiones.
e.g.   exempli gratiâ.
Etc. or &c.   Et cetera.
h.e.   hoc est.
J.C.   Jesus Christus.
Ictus.   Juris consultus.
ibid. ibidem; id. idem.
i.e.   id est.—i.q.   idem quod.
L. or Lib.   Liber.
L.B.   Lectori benevolo
l.c.   loco citato.—l.l.   loco laudato.
leg.   lege.
L.S.   locus sigilli.
MSS.   Manuscripti.
N.B.   nota bene.
N.T.   Novum Testamentum.
Obs.   Observa.
P.S.   Postscriptum.
sc.   scilicet.
sq. and sqq., sequenti, and sequentibus.
vid.   vide.
viz.   videlicet.
V. cel.   Vir celeberrimus.
V. cl.   Vir clarissimus.
V.D.M.   verbi divini minister.
V.T.   Vetus Testamentum.

(*f*) *Academical or Scholastic.*

A.B. or AA.B.   Artium Baccalaureus.
A.M. or AA.M.   Artium Magister.
D.   Doctor.

J.U.D.   Juris utriusque Doctor.

LL.B.   Legum Baccalaureus.

LL.D.   Legum Doctor.

M.B.   Medicinæ Baccalaureus.

M.D.   Medicinæ Doctor.

Mus. D.   Musicæ Doctor.

S.T.B.   Sanctæ Theologiæ Baccalaureus.

S.T.P.   Sanctæ Theologiæ Professor; which is the same as:

S.T.D.   Sanctæ Theologiæ Doctor.

Max. ma. mi. min. are affixed to the names of boys in Classical Schools to denote *maximus natu, major natu,* &c.

The University titles require a few words of explanation. It was always supposed that the University gave two kinds of *Degrees* or certificates of proficiency—in *Arts* and in the *Faculties.* The inferior or preparatory degree in each department was that of *Bachelor, baccalaureus,* a barbarous title derived from the French *bas Chevalier,* which primarily denoted a Knight Bachelor, one who sat at the same table with the Bannerets, but, being of inferior rank, was *mis arrière et plus bas assis;* hence, it came to denote the unfinished apprentice, the unmarried man, and the demi-graduate. The complete degree in *Arts* was that of *Magister* or "Master;" in the *Faculties,* that of *Doctor* or "Teacher;" two titles equivalent to one another, and to the common designation of *Professor* or claimant of complete knowledge. The *Arts,* which were supposed to require seven years' study, and which were seven in number, are enumerated in the following lines:

Gram. [grammatica] loquitur; *Dia.* [dialectica] vera
    docet; *Rhet.* [rhetorica] verba colorat;
Mus. [musica] canit; *Ar.* [arithmetica] numerat;
    G. [geometria] ponderat; *As.* [astronomia] colit
    astra.

The arts, enumerated in the first line, were called the *Trivium;* those in the second the *Quadrivium;* it is remarkable, however, that the first of the latter four, *Music,* is a kind of faculty, which has Bachelors and Doctors of its own. The regular faculties are three: *Divinity,* *Law,* and *Medicine,* the first and highest of which is supposed to include all the arts.

APPENDIX III.

General Information.

(a) Names of Persons.

THE Roman names of men were generally three, (1) the *Prænomen* or designation of the individual, which was one of those mentioned above, Appendix II. (a); (2) the *Nomen* or name of the *gens* or clan, which properly was an adjective in -*ius*, as *Cornelius, Tullius;* (3) the *Cognomen* or name of the *familia* or branch of the clan, to which the individual belonged, as *Scipio, Cicero*, and this was generally the characteristic designation of the person, quality, or pursuits of some ancestor, so that it corresponded to our surname. In common intercourse, the *nomen* or gentile name was taken for granted, and *C. Cæsar* would be a sufficient designation of *Caïus Julius Cæsar*. The *Prænomen* alone was used in familiar addresses. And women were known by a feminine form of the gentile name; thus *Cornelia*, the mother of the *Gracchi*, was called by the gentile name of her father *P. Scipio*. Besides the three regular names, two others are occasionally found,—the *Agnomen* or surname of distinction, and the adoptive *Agnomen*, which referred to the family left by the party adopted; thus *P. Cornelius Scipio* was called *Africanus*, from his conquest of Carthage, and the Emperor Augustus, who was originally *C. Octavius*, when adopted by *C. Julius Cæsar*, was called *C. Julius Cæsar Octavianus*, to which the *Agnomen* of *Augustus* was subsequently added.

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(b) *Epistolary Forms.*

A Latin epistle always begins with the address and greeting, and, if it has a date, this is appended, together with any supplementary expressions of friendship, at the end of the letter. Thus Cic. *ad Div.* IV. 12, begins: *Ser. Sulpicius M. Ciceroni S. D.*, and ends: *Vale. D. pr. Kal. Jun. Athenis*, i. e. *datum pridie Kalendas Junias:* and sometimes the year is added, as (*ad Attic.* I. 18): *Vale.* XI. *Kal. Febr. Q. Metello, L. Afranio coss.* Common endings are: *cura ut valeas;* and: *me velim, ut facis, diligas;* and the like.

(c)   The Seven Hills of Rome, the Tribes, and the Kings.

(1) The three hills nearest to the river, and the four more inland, will be remembered by the following lines, which enumerate the two sets of hills by their directions up the river:

Collis *Aventini*, dein celsa *Palatia* fulgent,
Transque Forum surgit *Capitoli* immobile saxum;
Cœlius, Esquiliæ, dictusque a *Vimine* collis,
Ultimaque ad Campum tendunt juga longa *Quirini.*

(2) The three original tribes, the *Tities* or *Sabines*, who occupied the *Quirinalis* and *Capitolium*, the *Ramnes* or *Romans*, who were settled on the *Palatinus*, and the *Luceres* or *Latins*, who held the *Cœlius*, may be remembered by a line of Propertius:

Hinc *Tities, Ramnes*que viri, *Luceres*que coloni.

(3) The seven kings of Rome were:
Romulus ante omnes: post hunc *Numa, Tullus* et *Ancus;*
Tarquinius Priscus, dein *Servius* atque *Superbus.*

(d) Mythology.

(1) The twelve principal gods were, according to Ennius:

Vesta, Minerva, Ceres, Juno, Diana, Venus, Mars, Mercurius, Jovi', Neptunus, Vulcanus, Apollo.

(2) The nine *Pierides* or Muses were:

Calliope, Urania, Euterpe, Polyhymnia, Clio, Terpsichore, atque Erato, cum Melpomeneque Thalia.

(3) *Thalia* was also counted one of the Graces; the other two being *Aglăia* and *Euphrosȳnē*.

(4) The three *Parcæ* or Fates were: *Clōthō,* ‘ who spins the thread of life,’ *Lăchĕsis,* ‘ who rules our lot,’ and *Atrŏpos,* ‘ the unchanging destiny.’ The Etruscans substituted *Nursia = ne-vertia,* ‘ the unturning,’ for the last of the three, and considered her as the goddess of Fortune.

Net *Clotho, Lachesis* sortitur, et *Atropos* occat.

(5) The six rivers of Tartarus were:

Styx, Acheron, Lethe, Phlegethon, Cocytus, Avernus.

(e) The Roman Winds.

North: *Aquĭlo* or *Borĕas;* North-East: *Cæcĭas;* East: *Eurus;* South-East: *Vulturnus;* South: *Auster* or *Nŏtus;* South-West: *Afrĭcus* or *Libs (Lĭbis);* West: *Favōnius* or *Zephȳrus;* North-West: *Cōrus* (or *Caurus*), *Argestes,* and, in Gallia Narbonensis, *Circius.*

(f) Days of the Week.

The seven days of the week were called from the

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planet which ruled the first hour of each; the Latin names are preserved in French:

1. Sunday: *Dies Solis; also Dies Dominicus* or 'the Lord's day.' (*Dimanche*).
2. Monday: *Dies Lunæ (Lundi)*.
3. Tuesday: *Dies Martis (Mardi)*.
4. Wednesday: *Dies Mercurii (Mercredi)*.
5. Thursday: *Dies Jovis (Jeudi)*.
6. Friday: *Dies Veneris (Vendredi)*.
7. Saturday: *Dies Saturni* or *Dies Sabbati* (*Samedi*).

APPENDIX IV.

Short Specimens of Old Latinity.

(a) Royal Laws.

Romulus; about 750 B.C.

Sei parentem puer verbesit, ast ole plorasit, puer diveis parentom sacer estod.

(Si parentem puer verberârit, ast ille ploraverit, puer Divis parentum sacer esto).

Numa; about 700 B.C.

Sei qui hemonem loebesum dolo sciens mortei duit, pariceidas estod.

(Si quis hominem liberum dolo sciens morti dederit, parricida esto).

(b) Tribunitian Law; 493 B.C.

Sei qui aliuta faxit, ipsos Jovei sacer estod; et sei qui im, quei eo plebei scito sacer siet, ocisit, pariceidas ne estod.

(Si quis aliter fecerit, ipse Jovi sacer esto; et si quis eum, qui eo plebis scito sacer sit, occiderit, parricida ne sit).

(c) XII. Tables; 450 B.C.

Sei qui in jous vocatus nec it, antestamino, igitur im capito; si calvitur pedemve struit, manum endo jacito.

(Si quis in jus vocatus non it, antestare; inde eum capito; si moratur fugitve, manum injicito).

(d) *Tiburtine Inscription;* about 320 B. C.

Nos animum nostrum non indoucebamus ita facta esse, propter ea quod scibamus ea vos merito nostro facere non potuisse : neque vos dignos esse quei ea faceretis, neque id vobeis neque rei poplicæ vestræ oitile esse facere.

(Nos animum nostrum non inducebamus ita facta esse, propterea quod sciebamus ea vos merito nostro facere non potuisse : neque vos dignos esse qui ea faceretis, neque id vobis neque reipublicæ vestræ utile esse facere).

(e) *Epitaph on L. Cornelius Scipio;* about 260 B.C.

L. Cornelio' L. F. Scipio. Aidiles. Cosol. Cesor.

> Honc oino' ploirume consentiunt Romani
> Duonoro' optimo' fuise viro'
> Luciom Scipionem. Filios Barbati
> Cosol Censor Aidiles hic fuet apud vos.
> Hec cepit Corsica' Aleria'que urbe'.
> Dedet tempestatebus aide' mereto.

(L. Cornelius L. F. Scipio Ædilis, Consul, Censor.

> Hunc unum plurimi consentiunt Romani
> Bonorum optimum fuisse virum
> L. Scipionem. Filius Barbati
> Consul, Censor, Ædilis hic fuit apud vos.
> Hic cepit Corsicam, Aleriamque urbem.
> Dedit tempestatibus ædem merito).

(f) *The Columna Rostrata;* about 260 B. C.

En eodem macistratod bene rem navebos marid consol primus ceset, socios claseisque navales primus ornavet paravetque, cumque eis navebos claseis Pœnicas omneis et maxsumas copias Cartaciniensis, præsented sumod dictatored olorom, in altod marid pucnad vicet.

(In eodem magistratu bene rem navibus mari consul primus gessit, socios classesque navales primus ornavit paravitque, cumque iis navibus classes Punicas omnes et maximas copias Carthaginienses, præsente summo Dictatore illorum, in alto mari pugnâ vicit).

(g) *Silian Law;* 244 B.C.

Si quis magistratus adversus hac d. m. pondera modiosque vasaque publica modica, majora minorave faxit jusseritve fieri, dolumve adduit quo ea fiant, eum quis volet magistratus multare, dum minore parti familias taxat, liceto.

(Si quis magistratus adversus hæc, dolo malo, pondera modiosque vasaque publica modica, majora minorave fecerit jusseritve fieri, dolumve adhibuerit, quo ea fiant, eum quicunque volet magistratus multare, dum minoris partis familiæ æstimet, liceto).

(h) *Q. Ennius;* about 200 B.C.

Tollitur e medio sapientia, vei geritur res,
Spernitur orator bonus, horridu' miles amatur;
Haud docteis dicteis certanteis, sed male dicteis,
Non ex joure manu consertum, sed magi' ferro
Rem repetunt, regnumque petunt, vadunt solidâ vei.

(Tollitur e medio sapientia, vi geritur res,
Spernitur orator bonus, horridus miles amatur;
Haud doctis dictis certantes, sed maledictis,
Non ex jure manus consertum, sed magis ferro
Rem repetunt, regnumque petunt, vadunt solidâ vi).

(i) *Senatus Consultum de Bacchanalibus;* 186 B.C.

Haice utei in conventionid exdeicatis ne minus trinum noundinum, Senatuosque sententiam utei scienteis

esetis, eorum sententia ita fuit. Sei ques esent, quei advorsum ead fecisent, quam suprad scriptum est, eeis rem caputalem faciendam censuere, atque utei hoce in tabolam ahenam inceideretis.

(Hæc uti in contione edicatis, intra trinundinum, Senatus sententiam uti scientes essetis, eorum sententia ita fuit. Si qui essent, qui adversus ea fecissent, quam supra scriptum est, iis rem capitalem faciendam censuerunt, atque uti hoc in tabulam æneam incideretis).

(k) *C. Lucilius;* about 148 B.C.

(1)   Virtus, Albine, est pretium persolvere verum,
     Queis in versamur, queis vivimu' rebu', potesse :
     Virtus est homini, scire id, quod quæque ha-
       beat res ;
     Virtus scire homini rectum, utile, quid sit ho-
       nestum ;
     Virtus, quærendæ reî finem scire modumque.

(2)   O lapathe, ut jactare necessest, cognitu' cui sis !
     In quo Læliu' clamores σοφὸς ille solebat
     Edere, compellans grumias ex ordine nostros !
     O Publi ! O gurges Galloni ! es homo miser,
       inquit :
     Cœnâsti in vitâ nunquam bene, quum omnia in
       istâ
     Consumis squillâ atque acipensere cum decumano.
     Læliu' præclare, et recte σοφὺς, illaque vere.

APPENDIX V.

Classic Authors.

THE best writers of Latin are called *auctores classici*, i. e. 'authors of the first class,' a phrase derived from the *comitia centuriata*, which divided the Roman people into classes according to their wealth (Aul. Gell. xix. 8). They are also subdivided, according to the old mythological arrangement, into authors of the golden and silver age respectively. The period during which the Latin language flourished in full perfection was little more than three hundred years, that is from about 200 B.C. to about 100 A.D. The Christian æra indicates the line of demarcation between the golden and silver ages of Latinity.

A. *Golden Age.*

T. Maccius Plautus (254-184 B.C.); b. at Sarsina in Umbria: 20 Comedies.

P. Terentius Afer (195-159 B.C.); b. at Carthage: 6 Comedies.

M. Terentius Varro (116-28 B.C.); b. at Rome: 3 books on Agriculture; 6 books on the Latin Language.

M. Tullius Cicero (106-43 B.C.); b. at Arpinum, in the Volscian territory: Rhetorical and Philosophical Works; Orations; Epistles.

C. Julius Cæsar (100-44 B.C.); b. at Rome: History.

T. Lucretius Carus (95-52 B.C.); b. at Rome: Philosophical Poetry.

C. Valerius Catullus (87-47 B.C.); b. at Verona: Lyric and Elegiac Poetry.

Cornelius Nepos (? -30 B.C.); b. at Verona: Lives of Cato and Atticus. The other biographies ascribed to him were written by Æmilius Probus in the reign of Theodosius.

C. Sallustius Crispus (86-34 B.C.); b. at Amiternum, in the Sabine territory: histories of the rebellion of Catiline and the war with Jugurtha.

P. Virgilius (or rather *Vergilius*) Maro (70-19 B.C.); b. at Andes near Mantua, in Cisalpine Gaul: 10 books of *Bucolics*, 4 of *Georgics*, and 12 of the *Æneid.*

Q. Horatius Flaccus (65-8 B.C.); b. at Venusia in Apulia: 4 books of *Odes*, 1 book of *Epodes*, 2 of *Satires*, and 2 of *Epistles* in verse.

Albius Tibullus (54?-18 B.C.); b. at Pedum near Tibur in Latium: Elegiac Poetry.

Sex. Aurelius Propertius (51?-19 B.C.); b. in Umbria: Elegiac Poetry.

Titus Livius (59-19 B.C.); b. at Padua in Cisalpine Gaul: History.

P. Ovidius Naso (43 B.C.-18 A.D.); b. at Sulmo in the territory of the Peligni: Elegiac Poetry, and Mythology in verse.

M. Vitruvius Pollio (?): Architecture.

M. Manilius (also *Manlius* or *Mallius*) (?): Astronomy in verse.

B. *Silver Age.*

T. Phædrus (?): Fables.

Velleius Paterculus (killed A.D. 31): History.

L. Julius Moderatus Columella (?): Agriculture.

A. Persius Flaccus (A. D. 38-65): 6 Satires.

C. Silius Italicus (A.D. 25-100): Epic Poetry.

L. Annæus Seneca (killed A.D. 65): Philosophy.

M. Annæus Lucanus (A. D. 38-65): Epic Poetry.
C. Plinius Secundus (A.D. 23-79): Natural History.
Valerius Maximus (?): Anecdotes.
C. Valerius Flaccus (ob. A.D. 88): Epic Poetry.
Q. Curtius Rufus (?): Life of Alexander the Great.
M. Fabius Quintilianus (ob. A.D. 88): Rhetoric.
P. Papinius Statius (ob. A.D. 95): Poetry of various
    kinds.
M. Valerius Martialis (?): Epigrams.
D. Junius Juvenalis (about A.D. 95): Satires.
L. Annæus Florus (do.): History.
C. Cornelius Tacitus (cos. A.D. 97): History, Bio-
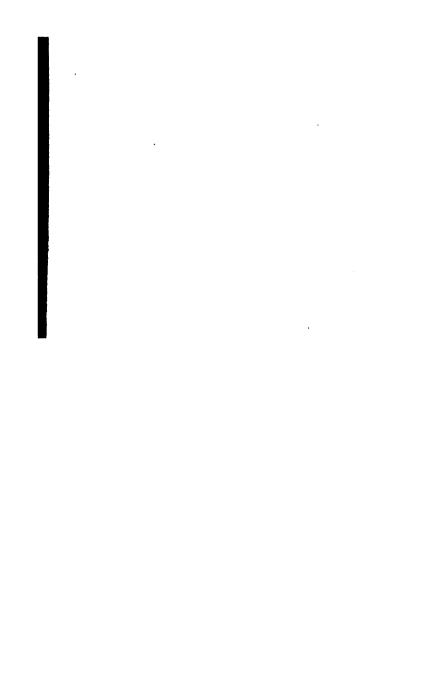   graphy, and Rhetoric.
C. Plinius Cæcilius Secundus (about A.D. 95): Epistles
    and Oratory.
C. Suetonius Tranquillus (do.): Biographies.
Pomponius Mela (?): Geography.

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